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The
CHRISTIAN CENTURY

Published Weekly

Imperialism in The Pacific

An Editorial

What Is This Freedom of Conscience?

By George A. Coe

A New Protestant Working Class

An Editorial

Why Are the Cults Growing?

By Charles S. Braden

The Prophet on the Tiber

By Albert W. Palmer

15 Cents a Copy • January 12, 1944 • Four Dollars a Year

In This Issue

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contributes so frequently to The Christian Century that most of our readers must know by now that he is the president of Chicago Theological Seminary, a leader in the church peace movement, active in many ecumenical bodies and the commissions of the Federal Council of Churches, and that before becoming a seminary president he had occupied with distinction Congregational pulpits in Oakland, Calif., Honolulu, T. H., and Oak Park, Ill. He has written several books, among the most recent being *The Minister's Job* and *The Art of Conducting Public Worship.*

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The Christian Century

January 12, 1944

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyrighted 1944 in the United States. All rights reserved. Published weekly by the Christian Century Press, 407 South Dearborn Street, Chicago (5), Ill.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

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Calendar of Coming Events

Jan. 12. St. John's Lutheran Church Forum, Richmond Hill, N. Y.; Henry Smith Leiper, speaker.
Jan. 12. Methodist Bishops' Crusade, Indianapolis, Ind., Knoxville, Tenn., New York, San Diego, Cal., Syracuse, N. Y., Topeka, Kan.
Jan. 13. Methodist Bishops' Crusade, Albany, N. Y., Rochester, N. Y., Winston Salem, N. C.
Jan. 14. Methodist Bishops' Crusade, Evansville, Ind., Buffalo, N. Y., Los Angeles, Cal., Raleigh, N. C., Wichita, Kan., Nashville, Tenn.
Jan. 16. Howard Park Methodist Church, Baltimore; Morris C. Lazaron, speaker.
Jan. 16. Chicago Sunday Evening Club; Henry W. Hobson, speaker.
Jan. 17. Methodist Bishops' Crusade, Sioux City, Ia., Boise, Ida., Fresno, Cal., Little Rock, Ark., Scranton, Pa., Sumter, S. C.
Jan. 18. Federal Council of Churches, Executive Committee, New York.
Jan. 18. Methodist Bishops' Crusade, Cincinnati, O., Birmingham, Ala., Atlanta, Ga., El Paso, Tex., Oklahoma City, Okla.
Jan. 18-25. Annual Week of Prayer for the Unity of Christendom.
Jan. 19. Central Methodist Church Forum, Detroit; C. J. Hambro, speaker.
Jan. 19. St. John's Lutheran Church Forum, Richmond Hill, N. Y.; Norman Thomas, speaker.
Jan. 19. Methodist Bishops' Crusade, Columbus, O., Des Moines, Ia., Ann Arbor, Mich., Amarillo, Tex., Jackson, Miss., Macon, Ga., Philadelphia, Portland, Ore., Oakland, Cal.
Jan. 20. Methodist Bishops' Crusade, Chicago, Kalamazoo, Mich.
Jan. 21. Chicago Tract Society, Annual Meeting, Chicago.
Jan. 21. Methodist Bishops' Crusade, Cleveland, O., Milwaukee, Wis.
Jan. 22, 23. Southwest Virginia Methodist Student Conference, Radford.
Jan. 23. Ford Hall Forum, Boston; Harry A. Overstreet, speaker.
Jan. 24. Bishops' Crusade, La Crosse, Wis.
Jan. 25. St. Paul's Day.
Jan. 26. Central Methodist Church Forum, Detroit; Edward C. Lindeman, speaker.
Jan. 26. Bishops' Crusade, Minneapolis and St. Paul, Minn.
Jan. 26-28. Consultative Conference, Professional Religious Workers with Students, Chicago.
Jan. 28. Methodist Bishops' Crusade, Bismarck, N. Dak.
Jan. 30. Ford Hall Forum, Boston; Carl J. Friedrich, speaker.
Jan. 30-Feb. 6. Interdenominational Youth Week.
Feb. 2. Central Methodist Church Forum, Detroit, Mich.; Henry Hitt Crane, speaker.
Feb. 2. Candlemas.
Feb. 3, 10, 11. Temple School of Religion, Chicago.
Feb. 6. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Feb. 6. Septuagesima.
Feb. 7. International Council of Religious Education, Chicago.
Feb. 8-10. Alliance of Reformed Churches Holding the Presbyterian System, Atlantic City, N. J.
Feb. 9. Central Methodist Church Forum, Detroit, Mich.; B. Benedict Glazer, speaker.
Feb. 13. Race Relations Sunday.
Feb. 13. Ford Hall Forum, Boston; Mordecai W. Johnson, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXI CHICAGO, JANUARY 12, 1944 NUMBER 2

EDITORIAL

RUSSIAN GEOGRAPHY is so unfamiliar to most American readers that the names of cities evacuated in the German retreat mean little. Certain cities appear prominently in the recent reports: Nevel, the point on the Russian line nearest Lithuania; Korosten and Koltsky, closest to the Polish boundary; Berdichev and Pogrebishshe, threatening the Rumanian border; Kirovograd, on the line which, if followed to Odessa, will cut off many thousands of Germans in the Dnieper bend. The gist of what is happening is that the Russian line is surging westward so rapidly that each morning's broadcast corrects the morning paper, and the afternoon edition renders both obsolete. Still, we are wisely warned, this is a German retreat, not a rout. Locally this distinction seems to break down, as when at certain points considerable numbers of troops and great supplies of munitions are captured or an uneaten meal is found still hot on the table in an evacuated German camp. But in the main it is an orderly retreat. Even an orderly retreat, however, cannot continue indefinitely without disaster. The Balkans are waiting for aid from outside. That aid is rapidly approaching them from the east. It may also be approaching from the west, for it is conceivable that the Allied forces based on Italy may have other objectives than an indefinitely prolonged inching ahead toward Rome.

Russian Advance Moves With Acceleration

Russia's Plans for Postwar Poland

ON THE SAME DAY that Russian armies crossed the prewar Polish frontier in pursuit of the retreating Germans it was announced that the president and premier of the Polish government-in-exile were leaving London immediately for conferences in Washington with President Roosevelt and Secretary Hull. The two developments may have been merely coincidental. But we don't believe it. Our readers know that Stalin has made it clear that the U.S.S.R. intends, after the war, to retain all that part of prewar Poland which it received in the deal made with Hitler after the German invasion which touched off World War II. They also know how bitterly unhappy the Polish government-in-exile has been at this prospect. Presumably they share the widespread anxiety in this country and England lest the Poles, in their bitterness, kick over the whole applecart of United Nations "unity." They will not be surprised, therefore, at this indication that the Poles are preparing some sort of last-minute appeal to the good offices of President Roosevelt. One element in this problem about which little has been known, however, has been Russian intentions with regard to Poland. Does Stalin simply propose to take his desired slice of eastern Poland and then let the Poles make what they can of the result? Or does he have compensations in mind designed to appease Polish wrath? It is now possible to say with some confidence that the latter represents his policy. An article in *War and the Working Class,* the Moscow weekly which now reflects Kremlin views on foreign affairs, speaks of the way in which the Czafkowskis (the name of a Polish communist officer fighting with the Polish legion in the Red army) are on their way back to the reconquest of their homeland, and promises that "they will march farther, pushing forward and *extending the old—and even the oldest—western boundaries of their country.*" The italics are ours. They can, of course, mean only one thing —East Prussia. To compensate a projected Polish communist government for territorial losses in the east by the annexation of East Prussia may not be a settlement in accord with the Atlantic Charter or the pledge which took Britain into the war. But if that is Russia's plan it is not likely to be upset by anything that the United States or Great Britain can do.

Will Britain be Second to Russia or America?

THE STEADY westward march of the Soviet forces will have political and social implications only slightly less remote than its immediate military consequences. Sidney Dark, formerly editor of the Anglo-catholic *Church Times,* one of the most influential laymen in the Church of England, has given a sharply analyzed and clearly formulated statement of thoughts that are floating dimly in

many minds. His article is reprinted in a recent issue of the *Witness*. British and American diplomacy, says Mr. Dark, have been dominated by fear of Russia. This fear led their foreign offices to welcome Italian fascism and German Hitlerism as antidotes to communism; it paralyzed their faint efforts to check Franco and to save the Jews of central Europe from persecution; it was the motive of the appeasement policy; and it "was responsible for the war." Now Russia has all the power and prestige that Britain and America feared she might have. But she is our ally, and together we shall win the war. What then? The extent to which socialist ideals—or communist, if you like—will permeate and dominate the Balkans, the Baltic states, Germany, Italy and Spain can only be guessed, but only a very large estimate is plausible. Mr. Dark assumes that the United States will remain a capitalist country. The problem which he sees Britain facing is whether she shall hold fast to her old social and economic system and thus become the junior partner in a capitalist concern headed by America, or pass through a social and economic metamorphosis and become a subsidiary in a socialist regime dominated by Russia. He sees postwar Great Britain in a secondary place. She will be a follower, but she may still choose her leader. Toward which alternative Mr. Dark inclines is evident from such sentences as these: "So long as monopoly capitalism dominates the economic life of the nations, so long will it also dominate their political relations and the greed for profits will inevitably be responsible for want and waste and recurring wars. . . . The socialist is not a sentimentalist. He is, indeed, the one realist in a world still enthralled by shortsighted self-seekers and timorous men of good will who, fearful of revolutionary change, cling to the belief that an economic system created by the devil can be tinkered and polished into becoming an instrument of God."

Chiang Rehearses Promises Made to China

MARSHAL CHIANG KAI-SHEK'S New Year message to the Chinese people was an attempt to give another boost to sagging Chinese morale by recounting the promises made to China by America and Russia. It recalled the number of Allied victories won during the year in Europe and the South Seas. It reaffirmed his confidence in ultimate victory. But it did not require much reading between the lines to see that the Chinese commander was having as much trouble with the inflation of Allied promises as his government is having with the inflation of its paper currency. After six and a half years of war with the foe which leveled the white empires east of Calcutta within a few months there is still no sign that the conflict in Asia is anywhere near the turning point which the struggle in Europe has already passed. One of the reasons why aid is delayed may be found in the news policy of the Chinese government. Recently it treated the press of the Allied world to reports of a succession of great victories. The Japanese forces which had driven deep into the rice area of central China were now in full retreat. But what it failed to tell the people of the West was that the Japanese were following a familiar pattern. Their army swept everything before it until it reached its objective. It captured and burned to the ground Changteh, a city of 160,000 people. Then it thoroughly sacked, looted and destroyed everything that could support life over a large area. When this had been accomplished, it retreated and the victory bulletins began to stream from Chungking. This raid-and-retreat strategy has laid much of central China in ruins. It explains why the Chinese delegate to the UNRRA conference had to ask for food for 84,000,000 starving people. Marshal Chiang probably needs no advice concerning how much of the truth he should tell his own people. But somebody will render him a friendly service if he is told that the ration allotted to America has too much optimism and too little candor.

Holland Opens Negotiations For British Bond

GENERAL SMUTS' proposal for some postwar tie between the British empire and the colony-holding small nations of western Europe moved a step nearer realization last week when E. N. Van Kleffens, foreign minister of the Dutch government-in-exile, issued a statement outlining the terms on which the Netherlands is prepared to negotiate with England. Mr. Van Kleffens was, of course, speaking for Queen Wilhelmina and the House of Orange. He rejected with some asperity the idea of a "merger" of Holland in the British empire. But he clearly envisaged a future "collaboration" sufficiently close to satisfy all the essential requirements of the Smuts plan. Mr. Van Kleffens spoke of "a strong formation in the West, with America and Canada and other British dominions *(sic!)* as an arsenal and a vast reservoir of power, with England as a base, especially for air power, and the West European mainland as a bridgehead." Into such a postwar "collaboration" he indicated that Holland would be ready to enter. The only demand which he indicated that the Dutch would press would be for a guarantee that postwar Britain would not disarm but would maintain sufficient armed strength at all times to protect Dutch territory. With this move on the part of the Dutch, following the significant speech of the Belgian minister of information (see editorial, "Are the Postwar Fronts Already Forming?" in our issue for December 29), the picture of western Europe organized after the pattern drawn by General Smuts is taking definite form. But if western Europe is thus to be treated as a "bridgehead," the question can hardly be avoided—bridgehead against whom?

President Moves to Avoid FEPC Showdown

WHEN you, as an administrator of important public interests, are in a jam between competing groups and factors, what do you do? Elementary, my dear Watson. You appoint a commission to inquire into the nature of the problem and to make proposals looking toward its solution. (It seems to us that Quintus Quiz dealt with this technique once. Certainly it can hardly have escaped his clear-eyed perception of mortal ways.) At any rate, that is what President Roosevelt now has done to escape from the dilemma in which he has been placed by the refusal of southern railways and the railway brotherhoods to obey the

order of his Fair Employment Practice Committee to cease discriminating against Negro firemen. The President has appointed a three-man committee to investigate the problem and to bring in recommendations for its solution. Since this committee is commissioned to go back to the very beginning in its study, thus ignoring the careful and extensive inquiry made by the FEPC and the hearings conducted in Washington, it can hardly move with much rapidity. However, the appointment of such a committee will enable the President to postpone direct dealing with this ticklish issue for a long time, which is probably what he mainly has in view. For it needs to be remembered that since the government has taken over the railways the FEPC order now lies on the government's own doorstep. It is no longer the southern railways but the government itself which is ordered to see that Negro firemen are not kept out of the jobs for which they are qualified and in which there are at present more than 850 vacancies. If the government, as railway operator, should refuse to obey the government, as FEPC, where would that leave the authority of the government, as U.S.A.? It is not hard to understand why President Roosevelt is seeking a postponement of that showdown.

Postmaster General Penalizes 'Esquire'

OVERRULING the favorable decision of a three-man board of post office officials who had held prolonged hearings during October and November, Postmaster-General Walker has issued an order revoking the second-class mailing privilege of *Esquire* magazine. The arguments pro and con, before the board and the postmaster-general, dealt entirely with the alleged indecency of some of the periodical's text and the near-nudity of some of its pictures. Whatever his real motives may have been, the postmaster-general evaded any explicit pronouncement on the decency issue and based his decision on the opinion that the magazine does not conform to the statute in such case made and provided, which grants second-class rates only to periodicals "originated and published for the dissemination of information of a public character or devoted to literature, the sciences, arts, or some special industry." This is obviously a very loose definition. Its elastic nature can be seen when one observes the nature of some of the publications that get by under it. Leaving out of account the question of morals, upon which the postmaster-general refused to pass judgment, it would be ridiculous to say that *Esquire,* with its staff of widely known contributors and artists, is inferior in literary and artistic quality to the heart throb, confessions, adventure and pseudo-science magazines that clutter up the mails and flood the newsstands. Yet because Mr. Walker wanted to get it out of the way, he had to say that. The law ought not to put him in such a spot. Realizing the weakness of his position, he allowed two months for appeal to the courts before the order goes into effect. Perhaps a court can give an interpretation of the law which will to some extent remove such matters from the area in which the only rule is a postal official's whim. We are wasting no sympathy on *Esquire.* But if it is too indecent to be carried at second-class rates, the post office ought not to sell it an indulgence for its sin by offering to carry it if it will pay more postage. Mr. Walker is a very prominent Roman Catholic—Knight of St. Gregory, Knight of Columbus, trustee of Notre Dame, etc.—and there is good reason to believe that in all matters of censorship his office works in very close harmony with the Washington headquarters of the Catholic society which devotes itself to the moral censorship of publications and plays. Whether one is disposed to be grateful to the Roman Catholic organization for doing this job or suspicious of it for getting the degree of control it seems to have over one department of the government, the whole system of passing on mailing privileges needs ventilation and revision.

Status of Navy's Chief Chaplain Still Being Debated

TWO WEEKS AGO our news columns reported that "the long campaign of the navy chaplains to achieve an equality of status with the army chaplaincy was won when the House naval affairs committee authorized the navy to advance one member of the chaplains' corps to the rank of rear admiral." In one respect, this item was correct. The House committee has recommended that the chief of navy chaplains shall have temporary rank as a rear admiral. But in another, it was mistaken. It is not yet clear that the new rear admiral is to have the same status as the chief of army chaplains in the sense that he will head an independent bureau and exercise direct command. What has happened is this: The Walsh-Plumley bill, which was before the House committee, granted not only the advance in rank but the independent character of the bureau of naval chaplains. Catholics, Jews and Protestants alike supported it, and it looked as though it would go through without serious trouble. But at the last minute the navy itself opposed it. So a compromise bill was worked out which would make the chief chaplain an admiral but leave him where he is now, a subordinate adviser to the chief of the bureau of personnel. This is the bill which the committee has recommended to Congress. It will probably be fought by the General Commission on Army and Navy Chaplains and by other church bodies in the House, but the chances are that it will pass in its present form. What the navy asks for, Congress generally gives. Naval chaplains are reported to be unhappy about this latest development, and there are reasons why they should be. But the whole episode strengthens our conviction that the chaplaincy will never be on a satisfactory basis, from the standpoint of the churches, until it is taken out of the whole military and naval context of "rank, pay and allowances" and the chaplain does his work simply as a minister maintained by the churches.

Rising Indignation at Labor Squabbles

JOHN Q. PUBLIC is growing more indignant by the hour at work stoppages in essential war industries. But whereas a few weeks ago John Q.'s indignation was mainly directed against the labor unions, it is now rapidly being transferred to the government's handling of threatened strikes. The average American citizen does not pretend to

know all that is involved in these various industrial crises. But he cannot understand why government agencies should hold out against wage demands until a strike has actually started, and then turn around and grant the demands in all their essentials as a means of getting work started again. That has happened too often now for the average citizen to retain his patience. When, after fooling along for six months, one government agency allowed the basic coal industry to be tied up with a strike and then Mr. Ickes, as government administrator of the seized mines, allowed a wage scale which amounted to as much as John L. Lewis had demanded, that didn't seem to make much sense. Then when the WLB allowed steel workers to walk out rather than issue a ruling that any scale negotiated under new contracts would be retroactive, and President Roosevelt quickly granted what the WLB had refused in order to get steel production going again, that made less sense. Finally, when the railwaymen struck because they were denied an 8-cent-an-hour raise and President Roosevelt thereupon offered the engineers and trainmen 9 cents, the general public concluded that ordinary common sense had utterly deserted Washington. The internal situation in a dozen basic industries in this country is unsatisfactory, and getting no better fast. Several more major strike threats are in the offing. But public indignation is swinging fast from the unions that make the wage demands to the fumbling way in which the government handles them.

A Protestant Working Class

THE WAR is rubbing out economic stratifications in America. That fact is crucially important to Protestantism. Protestant Christianity in this country has long been identified with the middle class, which is now being ground between the upper and the nether millstones of a war economy. With millions of church members moving into the ranks of industrial labor, Protestantism has an opportunity to break through its own middle class exclusiveness. If these changes in livelihood prove to be permanent, its future will depend upon its ability to hold its workers and to extend its activity further into the field of industrial labor. In any event, it is high time to look squarely at this trend which is so recent that its meaning has hardly begun to appear.

The major fact is that great numbers of people are shifting their economic base. The distributive trades and services are being drained wholesale into the factories. Middle class daughters jump from high school and college directly into the assembly line. Large numbers of laymen who were once clerks and office workers are running lathes and drill presses. Of the six million women now employed in war industries, a considerable portion only yesterday spent many of their weekday afternoons in church meetings. Even professional people are taking their turns on night shifts in the mills. Filling station operators, advertising men, salesmen, caterers to tourists and a great many other people are now learning to run machines. White collar wearers and coupon clippers are discovering that the feel of grease on their hands is not unpleasant.

These are the people who make up the rank and file membership of the Protestant churches. They are caught up in a disturbing and profoundly educational new experience. What is that experience going to do to their membership in the church? The answer depends in considerable part on whether their church leadership recognizes the profound significance of what is happening in the lives of these people. Unfortunately, there is little evidence that this realization has dawned. Events right under their noses have moved too rapidly for people whose minds are fixed by the radio and the newspapers on Europe and the South Seas to take them in. Their treasuries are filled with free-flowing war money and their hopes are fixed on the early return of "normalcy" and so why should they bother?

There are good reasons why they should bother, and without delay. Millions of Protestant Christians are being thrown into the front lines of one of the most crucial struggles of modern life. The church has done little to prepare them to battle in this exposed position as Christians equipped to apply their ethical principles to the industrial order. Confronted with the reality of the corporate control and organization of industry, they must necessarily turn to organized labor to supply them with channels through which they can assert their rights concerning such matters as wages, hours and conditions of labor. Must they also turn to union organizers for the philosophy of human relationships which their new orientation demands? If they must, then the churches have only themselves to blame if tomorrow they lose their people before the advance of ideologies which are incompatible with Christian ideals.

But this, it may be said, is a negative way of looking at the situation. This may be granted without detracting from the fact that when the church is faced by a genuine threat it is prudent to face the truth. But caution does not exhaust the possibilities of action in this situation. The shift of the economic base of a substantial portion of its membership is full of peril but it also conceals what is perhaps the greatest opportunity which divine Providence has given to Protestantism in our generation. It is the opportunity of throwing off the stigma of class and of emerging into the full stature of a classless, ecumenical and truly catholic church.

Protestantism as a whole has never willingly accepted the designation of being a "middle class religion." Even though the economic structure never hardened in this country into the rigid castes of British or European society, the Protestant churches have never willingly accepted the limitations of the loosely fashioned but still actual grouping known as the middle class. In the degree that they have done so the cause was not in their intention, but in their failure to cope with certain economic and non-Protestant—and non-Christian—forces which took charge of the newly emerged labor movement of the country. But now with millions of middle class people who are already members of the Protestant churches joining the ranks of the workers, with the churches actively carrying their ministries to war industry communities even when they have to break over denominational lines to do it, they are in position to welcome a development which prophetic spirits have longed for years to see.

The migration of large numbers of Protestant middle

class people into industrial labor should of course have a profound influence on Christian education. Its effect on the home mission programs of the churches is already evident, but what has been done is only a beginning. It may be expected also to accelerate the trend toward Christian unity. Many of the least excusable divisions within the church have been due to the sectarian influence of class stratifications. These will no longer be tolerated when Christian people realize that all reality has gone out of the issues on which they were based.

A cardinal doctrine of the Christian faith is the unity of mankind. This is of enormous significance to labor, which is rapidly discovering that all its problems have their global dimension. So today the migration of millions of Protestants into industry confronts their religious leaders with the demand that they show how the workers can universalize the human values which they are winning for themselves through their unions, their cooperative societies and their educational enterprises. In its recent action in sending $100,000 to India for famine relief, the C.I.O. has provided an invaluable lead. To save the lives of Indian workers whose very existence the old-line labor leader would have regarded as a menace to his standard of living, this labor organization gave in one sum almost as much as all the churches and missionary societies of Great Britain, Canada and the United States have yet given. Such generosity raises a question as to whether international labor missions, led by Christian laymen and financed by workers, may not make the conquest of poverty as fully Christian an enterprise as the hospitals and schools of the church have made the conquest of disease and ignorance.

All of this presents a tremendous challenge to the Protestant minister. This he is poorly prepared to accept. The most influential posts are usually reserved for men who move upward by climbing the rungs of a competitive salary scale. The middle class mentality is likely to cling to the minister even when it has lost its relevance in the lives of his people. It is therefore not surprising that the Protestant ministry should respond more slowly than do their church members to the trend we are discussing. But Protestantism has always had its John Wesleys and its William Booths and it may be depended upon to recognize their successors when they arise to interpret the mission of the church in universal, not class, terms. Some evidence of their arrival is already at hand.

Such evidence is found in the growing impatience of the churches with denominational distinctions based on class differences and in the number of merger proposals now under serious discussion. It appears in the repudiation by large numbers of the younger clergy of the alleged attractions of comfortable suburban pulpits and their identification with the churches of the industrial workers. It is found in the number of ministers and of committed Christian laymen who are working out new forms of Christian vocations in the unions, in cooperatives and in workers' education. There are deep searchings of heart in all the churches which find their highest expression in the economic section of the Delaware conference report and in the Malvern manifesto.

Of course all this may be shrugged off as merely a wartime development which cannot last beyond the duration. Even if it is nothing more than this, it must not be lightly dismissed. Millions of people are caught up in an experience which Protestantism may be able to use to break down its own inner barriers to fellowship. But this is no transient development. It is a new beginning as well as an end. If full employment is maintained after the war, many of these members of the churches will remain in industry. If full employment is not maintained and these million join the ranks of the unemployed, they will do so as industrial workers who think and act as labor thinks and acts. In that event, their identification with those sections of the population who have the most to gain from an overturn of the status quo will prove an even greater challenge to the churches. In any event, the shift of substantial numbers of Protestantism's middle class members into the ranks of labor is certain to prove very disturbing to those who are sometimes described as "asleep in Zion." But that is no loss.

Imperialism in the Pacific

ONE of the great silences at Cairo, as Dr. Kenneth Scott Latourette has pointed out, concerned the disposition of Japan's island bases in the Pacific. Clear indications were given with regard to the future of Korea, Manchuria and Formosa. But nothing was said about what is to be done with the islands mandated to Japan after the First World War or occupied in the Second, once the Japanese have been driven out. The Atlantic Charter declares that its signatories "seek no aggrandizement, territorial or other." The Cairo declaration affirms that the United States, Great Britain and China "covet no gains for themselves and have no thought of territorial expansion." Does that mean that these strategic islands are *not* to be fitted into some postwar empire? Or does it mean that, as happened at Versailles, some sort of diplomatic razzle-dazzle on the order of the notorious Class C mandates will be worked at the peace table—some trick by means of which the letter of the Atlantic Charter and of the Cairo declaration will be declared kept while nevertheless the imperialist appetite of the victors is satisfied?

If the Pacific area is considered as a great triangle, reports now multiplying from two sides of that triangle indicate that the appetite for island bases is growing. Both in Australia and in the United States, sentiment is rising in favor of large postwar annexations. To be sure, these are not spoken of as annexations. Imperialism rarely indulges in the luxury of candor. To listen to the imperialistic-minded Australians and Americans who are after an island empire talk about it, all they want is to "secure" (not annex; no, never that) certain "strategic bases" for "defense," which they will thereafter merely "administer" as "trustees" of world peace. It is high time to put an end to such pretense. Peace cannot rest on hypocrisy—not even on the hypocrisy of a Class C mandate scheme. Let us all begin to say what we mean. If Australia is out to grab a Pacific island empire, and if the United States is out to do the same thing, let's say so and face the realities. If we do not face the realities now, we will have to do so eventually.

One of the most recent reports on what is developing in Australia has come from George Weller, correspondent of

the *Chicago Daily News* syndicate who has just returned to this country after covering the war in the southwest Pacific from its start. Mr. Weller is a Pulitzer prize winner; a writer of calm and balanced judgment. He says that Australia today is reacting strongly from the mood of near-desperation which caused Prime Minister Curtin to make his famous "Australia looks to America" pronouncement eighteen months ago. Now Australia is seething with "expansionist plans for the postwar Pacific." Remembering the success with which Prime Minister Hughes in 1918 went to London to gain "assurance that when peace was made Australia would get as prizes the gold-rich former German New Guinea and the northern Solomons," pressure is now being exerted on Prime Minister Curtin to start for London to see that Australia makes a similar haul at the end of this war. Assuming that New Guinea and the Solomons will be returned, Australian expansionism now looks beyond those islands to other rich prizes.

To be sure, any such expanded Australian empire would require defense by the United States. One of the inescapable lessons already taught by this war is the inability of Great Britain, if involved in war in Europe, to provide protection for the dominions in the Antipodes. If Australia continues her provocative "white Australia" policy while expanding her empire in the direction of Asia's teeming hordes, it will be true, as Mr. Weller says, that "only the invisible subsidy from American shipyards and airplane factories" will "keep out the Oriental and protect the Anglo-Saxon living standard." In other words, a growing Australian empire based on the racial policies which now obtain in that commonwealth will require readiness on the part of the United States to maintain, and if necessary use, large forces for its protection. It is no wonder, therefore, that some Americans in the war and navy departments are talking about the necessity of retaining American naval bases and airfields throughout the Antipodes. There is a potential responsibility and a possible cost for the United States involved here which very few Americans have so far perceived.

Meanwhile, however, the agitation for a postwar Pacific empire under the American flag has been growing rapidly. Of course, it is not presented as such, or recognized as such by the majority of the American people. But when Secretary Knox talks about securing bases throughout the Pacific which will enable this nation's navy to dominate that ocean for a hundred years, what he means is an American Pacific empire. If any other nation were to attempt it, we Americans would call it by its true name in a minute. What men who think like Secretary Knox have in mind is an entire ocean covered with American naval and air bases, so that whether one travels from the Pacific coast toward China, toward Malaya or toward the Antipodes one will seldom be out of sight of the stars and stripes. Coupled with an Australian expansion northward, that would be to turn the postwar Pacific into a white man's pond. And a billion men of color, living on its islands and along its western shores, would be expected to accept such an imperium without resentment!

Here is the real problem which confronts all Americans who talk about a new world order coming out of this war. Concerning what happens after the war in Europe, the United States will probably not have a great deal to say. But concerning what happens in the world of the Pacific it will have a tremendous amount to say. And if what it says adds up to this attempt to impose an American imperialism, or an American-Australian imperialism, on Asia, the new world order will be nothing more than a period of preparation for an East vs. West world war. The threat in the post-victory period will not arise out of an American retreat into "isolationism." The threat will arise out of an American plunge into a new white imperialism in the Pacific of unprecedented ambitiousness and imposing unprecedented responsibility. And the question which those who hope for future world peace need to be asking now is: What position do the American people, as a whole, take on this scheme for a postwar Pacific empire?

Are American Christians facing this question? They are doing a lot of talking about winning the peace. Have they realism enough, and courage enough, to face the actual issues involved in that task? Here, for example, is the great Bishops' Crusade which the Methodist Church is launching this week. Back and forth across this continent the people called Methodists will be gathered by the hundreds of thousands, perhaps by the millions, in meetings in which they will be exhorted by their chief pastors to act now for future peace. It is a wonderful thing to see a whole denomination thus stirred. We have said before that we hope this Bishops' Crusade among the Methodists will be repeated in every major American denomination. But after the millions of Methodists have been stirred, what will they be asked to do? To write their senators and congressmen that they are against isolation? They might as well write that they're against sin! The isolation issue is dead. It was killed at Mackinac, at Moscow, in the United States Senate. But will the Methodists face the issue of the proposed postwar American empire?

How far from any appreciation of the realities those are who still chatter about the dangers of a return to isolation, can be seen from a moment's study of the present position of Colonel Robert R. McCormick, publisher of the *Chicago Tribune*. Colonel McCormick is the horrible bogey whom Atlantic coast sleep-walkers invariably name when they talk about the dangers of an American return to isolation. Apparently these easterners haven't troubled to find out what Colonel McCormick has stood for since December 7, 1941. What is this arch-"isolationist" actually calling for today? "We should," he told a Detroit audience during the recent holidays, "insist on retaining such of the islands as will secure our future safety from attack; we should retain air bases wherever we have built them . . . we should make such other arrangements as will provide for our security." A week later the colonel's paper, in one of its typically editorialized news stories, named specifically the Pacific islands he wants the United States to take over after the war. Here is the list: Guadalupe, Revilla Gigedo, Clipperton, Cocos, Malpelo, Galapagos, the Marquesas, Line, Tuamotu, Samoa, Cook, Society, Tubuai, Phoenix, Tokelaus, the Marshalls, the Gilberts, the Carolines, the Solomons, New Hebrides, New Caledonia, Fiji, Santa Cruz, the Tongas, Ellice, Uvea, Yap, Palaus, the Bonins, Marcus and the Marianas. Stick an American flag in every one of these and see what the world of the Pacific

looks like! That is the empire which Colonel McCormick today says that the United States must possess. Yet there are "peace" leaders, "world order" leaders who still talk as though Americans who speak and plan in this way are heading this country for isolation!

What is the real problem ahead in the Pacific? We can do no more at this time than to give it a name; later we will return to its extended discussion. But the real problem in the postwar Pacific is the choice between some form of white imperialism or international organization and control. What the Knoxes and the McCormicks and powerful elements on the Pacific coast and—if Mr. Weller is to be believed—powerful elements in Australia are seeking is an American-Australian imperialism which, as it sought to establish its white control of the world of the Pacific, would solidify against itself the antagonism of all Asia, including Russia. It would erect a gigantic empire in the name of "defense," which could only be sustained by enormous forces and would eventually produce war. The alternative is not to be sought in any Pacific balance-of-power, much less in the formation of any other imperialism. But the alternative must be an inclusive international organization in which all the countries in and surrounding the Pacific participate as, in the words of Chiang Kai-shek, "interdependent free nations." Under this an honest mandate system for the development of the peoples not yet ready for full self-government can be attained. If the United States is not to be caught in an imperialist trap in the Pacific, it is time that clear-cut proposals for such an international order were being brought forward.

Strategy and Tactics

EDITOR THE CHRISTIAN CENTURY:

SIR: You must have been surprised and gratified to discover how widespread is the knowledge of military strategy and tactics, and how many know the difference between these two things (I always forget which is which). It is only in times of war we discover that there are in every club and almost every railway train a number of men who can describe precisely what the captains ought to do, and where they missed their way.

"They've done it again!" said the indignant Colonel (retired) in the village store. "Anyone with an ounce of experience could have told them to outflank the enemy on their left. But what did they do? I ask you, what *did* they do? . . ." And so forth.

But it is not only colonels (retired) who reveal a mastery of military affairs this year. Lawyers, preachers, captains of industry can all tell you what they think about the campaigns, and can put the admirals on the right track (or tack). You have only to say to any company, "Well, what about it?" and you will have wisdom for your use.

As the poet has said,

> Full many a Julius Caesar in a train
> Propounds the way to win the long campaign;
> Full many a Nelson on the village street
> Tells lesser seadogs how to use a fleet.

I have listened humbly to many such experts. But sometimes a suspicion comes to me. Perhaps they know too much, or to them the problems are too simple. If things were really so simple, the expert in his club, or walking home from church, might have conjectured that the admirals and generals might also have known it.

Then they are so cocksure. Most of us are most confident when we discuss things of which we have only a discursive knowledge. You should hear me talk about music!

But there is another and graver suspicion which troubles me in listening meekly to the men who with maps or with salt cellars and knives and forks demonstrate what Belisarius ought to do. So many of these tacticians (or strategists) agree with one or other of the military correspondents of certain newspapers. They sometimes forget to acknowledge the sources of their wisdom.

"What Belisarius ought to do is . . ." At this point you should rudely interrupt and say, "He should move his 21st division to the east side of the Euphrates and so effectively cut off the retreat of the 23rd Pincer Regiment"; and you add, "See the third column of the fourth page of that universally respected journal—." They will not like you for your interruption, but after all you must suffer for your convictions.

Indeed if you were familiar with the principal journals of your country, you might deduce from the conversation in a railway carriage what journal was read by each of the speakers. Somehow there *is* something peculiarly impressive in the heading, "By our military correspondent." Such men cast a spell upon me. I think to myself, "This is what *They* are saying; and there must be something in it. After all, after all, a man would not be where he is if he had not some special training and sources of information, etc."

So they have, and the wisest of them do not pretend to know what is hidden from them and very carefully qualify their forecasts. But their disciples in clubs or other places are not so guarded. They change "might" into "will."

It is not necessary for a sound democrat—or is it?—to believe that the average citizen is competent to run campaigns, or to prepare budgets. It is enough perhaps to trust him upon the broad general principles of statesmanship. There is nothing peculiarly mysterious about them.

Ever yours,

QUINTUS QUIZ.

Snowstorm Philosophy

THEY tell us that the world is breaking down,
That we are at the crisis of an age;
That kingdoms, overnight, are vanishing;
That history is but a dismal page.
No morning comes without its news of blood,
No sunset but brings terror in its wake.
Men sit at lunch, and as they glibly talk
Some revolution causes thrones to shake.
But let the empires crash, their proud kings fall!
Here, at my window, beauty reigns supreme;
From some high realm the snow comes softly down,
And peace and joy are born, as in a dream.

THOMAS CURTIS CLARK.

The Prophet on the Tiber

By Albert W. Palmer

TWO SPEECHES were broadcast to the world within twenty-four hours of each other at Christmastime. One was the voice of a great political leader, the other of a religious seer. Radio made it possible for the whole world to hear them both and to note the contrast between them. Neither knew what the other would say. Personally the two men were friends. Each spoke from the standpoint of his vocation and ideals. But what a contrast the two speeches make when you place them side by side, read them together, underline their significant paragraphs and ask what hope each has to offer to mankind! The political leader and the spiritual prophet both have said the best they had to say. What is it?

The political leader says some forward-looking things. For example, concerning long-range principles which can assure peace in the Far East for many generations to come, he says: "They involve the restoration of stolen property to its rightful owners, and the recognition of the rights of millions of people in the Far East to build up their own forms of self-government without molestation." Then follows a denunciation of Japanese aggression as destructive of peace and security in the Pacific. That is safe and politic, for Japan is an enemy. But the words apply also to Britain, France and Holland, who likewise have records of aggression which has in former days disturbed the peace and security of the Pacific.

Whose 'Rights' Are to Be 'Recognized'?

Is *all* the stolen property in the Far East in Japanese hands? And if Hongkong, for instance, were rescued from its present Japanese holders, to whom would this political leader have it "restored"? The millions whose rights are so eloquently espoused to build up their own forms of government without molestation include, no doubt, China, Korea, possibly Burma. But what about others, not yet the victims of Japanese aggression, who encounter considerable "molestation" when they attempt to exercise self-government?

What does the political leader think about these things? Is he insensitive to them? Or does his necessity of playing the political game with his allies make it impossible for him to be completely frank and candid? Perhaps all he can do is to pay verbal homage to ideals and wait for others to apply them. He is caught in the political necessities of war and cannot go further. Perhaps, from the viewpoint of many imperialists at home and abroad, he is like the famous Swedish lover who felt that he had said too much already!

The political leader next focuses on Europe: "The United Nations have no intention to enslave the German people. We wish them to develop in peace, as useful and respectable members of the European family. But we most certainly emphasize that word 'respectable'—for we intend to rid them once and for all of nazism and Prussian militarism and the fantastic and disastrous notion that they constitute the 'master race.'" How graphically this sentence illustrates the tragic quality of partisan self-righteousness which seems to be the all too prevalent attitude in political contention!

Partisanship Obscures Truth

This is the thing about politics which makes cynics or pessimists out of honest and frank observers. If you are in a political strife you can be neither just nor generous to your opponent. The scientific quest for truth must give way to propaganda. You must assume that you alone are "respectable" and that you fight only "to rid the world of evil." You are compelled to assert that you "spent twenty years disarming while the Germans whined so pathetically that the other nations permitted them, and even helped them, to rearm."

Of course those engaged in political strife know better than the partial or distorted truth which the exigencies of the struggle compel them to employ. What people think of themselves as a "master race"? Ask the Negro, or the Indian, or the Orientals on the Pacific coast! Is there no Russian, British or American militarism? Go and inquire in Finland, in India, in Panama! Have we no sins to confess, no evils to repent of? But in politics you are always lily white—the code requires it! Even while you build your tariff walls ever higher and put your trust in bigger battleships, you, of course, do it only because you are overflowing with "the milk of human kindness."

In the back of your mind you know it's all distorted and fantastic but that's the way you have to play the political game. It always has been played that way. Wasn't it Dean Swift who defined an ambassador as "an honest man sent abroad to lie for the good of the commonwealth"?

The Exigencies of Politics

Let us not be too hard on any one person who happens to be the spokesman of any particular political group or organization. The fault lies not in him but in the popular assumptions which underlie all political action, whether national or international, whether in war or in peace. If President Roosevelt were sitting before the fire alone with a trusted spiritual counselor, speaking "off the record," he doubtless would say: "Of course as an individual Christian man I recognize the one-sidedness of political utterances. But if I were to speak candidly I would shock and disillusion the armed forces, the American Legion would demand my impeachment and I might be out of office in a month, the country in turmoil and our enemies triumphant. The judgment of history would only be, 'What a quixotic fool!'"

The Christian man cannot help but cry out within his soul: When will a Christian public opinion arise which will permit a political leader to speak the truth, the whole truth, without childish assumptions of infallible impeccability? Oh for the day when a leader in public life can

be big enough and brave enough to confess our sins and call men to repentance! Are people really fooled, even today, by an assumed omniscience or a pretended moral blamelessness? Will not the day come when a wave of popular enthusiasm will rise up to greet a great national leader who will try to be absolutely candid about our own sins and shortcomings, who will cast out a few beams from our own eyes and dare to admit that we are suffering for our sins and that our chief need is to repent and then bring forth fruits worthy of repentance? Not till a John the Baptist comes will the kingdom of peace be at hand!

Prisoner Turned Prophet

Let us turn now to the religious leader, the prophet who sits a curious prisoner beside the Tiber. He has none of the military power of his friend the political leader. He has, as Stalin is unofficially said to have cynically remarked, no divisions of armed men to throw into the battle. He has only a great ecclesiastical machine which most of us do not trust—less than ever since the Spanish tragedy. But he does have the ear of Christendom, and he can never quite forget the great Christian tradition whose representative, in part, he is. And so he speaks, on this occasion at least, not as a politician trimming his sails to temporary expediency but as a prophet who seeks to utter universal truths which well up from the depths of God.

Hear these words and ponder them:

"Nothing would be more fatal than to leave unhealed centers of infection, from which tomorrow disastrous consequences could again arise. In a new organization of peace, of law and of labor, the treatment of some nations in a manner contrary to justice, equity and prudence should not give rise to new dangers which would jeopardize humanity's solidity and stability. . . .

"It is indeed a virtue characteristic of wise minds who are true friends of humanity to understand that a real peace in conformity with the dignity of man and the Christian conscience can never be a harsh imposition supported by force of arms, but rather is the result of provident justice and a responsible sense of equity toward all. . . .

"You must not tomorrow stain that peace and repay injustice with injustice, or commit an even greater injustice. . . .

"Rise above yourselves, above every narrow calculating judgment, above every boast of military superiority, above every one-sided affirmation of right and justice. Take cognizance also of the unpleasant truths and teach your peoples to look them in the face with gravity and fortitude. . . .

"Do not ask from any member of the family of peoples, however small or weak, for that renunciation of substantial rights or vital necessities which you yourselves, if it were demanded from your people, would deem impracticable. Give mankind, thirsting for it, a peace that shall reinstate the human race in its own esteem and in that of history—a peace over whose cradle the vengeful lightning of hate and the unchecked desire for vengeance do not flash, but rather the resplendent dawn of a new spirit of world union which, sustained by the indispensable, supernatural help of the Christian faith, will alone be able to preserve humanity, after this unhappy war, from the unspeakable catastrophe of a peace built on wrong foundations and therefore ephemeral and illusory."

In times past some of us have criticized President Roosevelt for sending a personal representative to the pope. Perhaps we were wrong. Maybe we should have encouraged him to go occasionally himself and listen personally to truths like these from the prophet on the Tiber!

What Is This Freedom of Conscience?

By George A. Coe

THAT the Civilian Public Service camps, which were devised by pacifist churches as a means of stabilizing the hitherto equivocal and arbitrarily handled relations between conscience and coercion, are not fulfilling this purpose is a matter of public knowledge. One of the reasons for this failure is a set of administrative mistakes. They have been sympathetically analyzed by a body of citizens who are not themselves pacifists,* and a number of steps have been taken towards administrative reorganization.

But there is a second and deeper reason. The conscience of the conscientious objector has inner sources of disquietude. Pacifism appears to be a simple "No" in response to a simple question. But the question, when it is put to *conscience,* is not simple, wherefore a simple response inevitably contains obscurity. If anyone needs a social philosophy, the conscientious objector does. And not only the conscientious objector.

**Conscience and the War.* American Civil Liberties Union, 170 Fifth Avenue, New York, 10 cents.

An Unsolved Problem

In our country freedom of conscience is supposed to suffuse the entire relation between the church and the state. But here, as in the Civilian Public Service camps, there are administrative tangles and intellectual obscurities. The working relations between state and church are in unstable equilibrium. Inconsistencies abound, encroachments take place in both directions, frequent strains occur, and emergent issues are glossed over or postponed to a future that is indefinite but certainly not rosy.

This twofold difficulty is historically and psychologically bound up with the distinction between sacred and secular. All the way from tabu to mystical communion this distinction has been treated by many persons as if

sacred things, events, persons and truths had their existence in a separable compartment of reality. But within religion itself, and on behalf of religion, a conviction has grown up that the distinction between sacred and non-sacred is rooted, not in perceived differences among objects, nor in anything that is requisite for the definition of objects, but in attitudes towards objects.

Actuality vs. Values

A habit of agreeing that objects are *there,* whether or not they are taken as sacred, is, in fact, one of the foundation stones of culture. Language itself is a process of pointing out objects *as such;* it does on a larger scale what the index finger does on a small scale. Even exclamations, emphases and tones of voice apprise us that something is or is not there. Sacredness is not objective in any completely corresponding way. It is primarily a matter of what is popularly called our feelings. The feeling of sacredness is, in fact, often extolled as superior to all the certainties of knowledge. Yet different men and different groups of men have different and contradictory convictions as to what is sacred.

It is possible to argue that all men ought to take this or that attitude towards this or that object; it is possible to argue that knowledge as such includes valuation and indeed recognition of some supreme value; and such arguments may be valid. But they do not vacate the historical fact that men can agree upon the actuality of objects without agreeing upon the value of them, and that men who agree that something is supremely valuable disagree as to what this something precisely is.

Types of the political state are recognizable by the way they respectively handle or manhandle these rudimentary truths. Democracy is distinguishable from all its competitors by its endeavor to provide the widest possible scope for inquiry into objects as such and also for valuation and revaluation of objects. The kinship between the sciences and the democracies is not an incident of geography or of history; the fellowship among men of science is not restricted by differences of race, color or creed; in short, in its intent science is democracy of the intellect. On the other hand, the relation of democracy to valuations is demonstrated by the astounding fact that our Selective Service law gives social standing—a hand of fellowship, though a chilly one—to persons who most profoundly challenge the standpoint of the law itself.

Democratic Dealing with Conscience

The democratic way of dealing with conscience—the way of the democratic state, and the way of the democratic conscientious objector—includes both these aspects of respect for man. The conscientious objector must take into account, and make his own reckoning with, the facts that underlie both the war and his own status with respect to it. Thus far such objectivity does not characterize conscientious objection. How were our democratic liberties achieved? Was there any other way whereby, under the then existing circumstances, they could have been achieved? Is there any way, under present conditions, that they can be preserved without war? What would defeat in this war do to our liberties, and what would victory do? Here are ascertainable relations of cause and effect. History and the other social sciences can give answers that are more than opinion. Has the conscientious objector a moral right to judgments about these matters other than judgments based upon accessible knowledge of what is certain, what probable or improbable, and what untrue?

Moreover, the democratic requirement of factuality in the treatment of one's citizenship goes much farther than this. We are told by some conscientious objectors that "the perfect solution" of their problem would be "complete freedom of conscience." Does this mean that society should not act upon and through a man without his consent? If so, this is not only ethical atomism and political anarchism; it is self-delusion also. For one becomes and remains a person only through give-and-take with others. There is no personality other than interpersonality. In the apt phrase of Rufus Jones, every one of us is "conjunct."

Reciprocal Coercion

In the "take" part of this give-and-take, consent begins only after a considerable period of growth, and to the end of life it is only occasional. When you and I are in the presence of each other, each of us sees and hears, willy-nilly, what he could not foresee; in each of us effects are wrought without consent, effects that one never can wholly efface. The very existence of society depends upon such reciprocal coercion. I call it coercion because pacifism itself uses "consent" for what it approves and "coercion" for what it disapproves, and partly because we have no other term for the opposite of consent.

When society creates the state and practices coercion by law, it systematizes parts of a process that is here anyway in the sheer fact that we are persons. This has an interesting bearing upon the idea of obeying God rather than man. If this formula were to imply that a man can free himself at any point from the interpersonal quality of his selfhood, it would be both false and meaningless. For, inasmuch as any self that determines to obey God is through and through a conjunct self, the very possibility of fulfilling this purpose is identical with the possibility that some of the social coercions that have made us what we are have a divine as well as human quality.

This discussion has reached the verge of the truth that liberty always is correlative to some distribution of power.* One aspect of this truth appears in a rather frequent remark to the effect that a conscientious objector cannot eat bread without furnishing some seller of goods with funds wherewith to pay the taxes that send bombers into the air. Another aspect of it can be seen in the fact that churches cannot procure communion wine without indirectly paying taxes. The objectors and the churches actually are in the fighting. No choice that a citizen can make except suicide can detach him from it. The supposed boundary between two areas of conduct, one of which is the territory of conscience, the other the territory of the state, is as unreal as the boundary between the color of butter and the weight of it. Moreover, the conscientious objectors themselves are engaged in a struggle for political power. They aspire to become the majority,

*See the article "Liberty," by Harold Laski, in the *Encyclopaedia of the Social Sciences.*

and then to make it impossible for those who will be the minority ever to see the dictates of their conscience fulfilled.

Not until we conceive the demand for freedom of conscience as a claim to power shall we escape the confusion that now beclouds the whole subject. The real issue concerns power for personality as such to realize itself. Freedom of conscience is not validated, like a passport, by somebody's visa; it is not escape from coercion; it is not exemption from anything; it cannot live upon sacrifices that others make in behalf of liberty, for this would make it the parasite that it declines to be. Instead of all this, it issues from positive assertion of the ultimate value of personality, together with self-incitement to a struggle for control of the whole world of things in the interest of the whole world of persons. It is bound up with, and in fact it is a part of, the democratic redistribution of power. In short, freedom of conscience, as a concrete actuality in distinction from abstractions employed as relief from some blockage of personality, is disposition to go the whole way with democracy, plus opportunity, an open door, to move in this direction.

That our conscientious objectors have a remarkably large measure of this freedom is proved, not by their exemption from military service, but by the opportunity that all of them have, and some of them use, to cry into the ear of the public for greater opportunity to serve the cause of democracy. One's contribution to the ends of democracy never can become a matter of one's individual choice alone; this is excluded by the conjunct nature of personality as well as by the nature of democracy as community of will. Some of our conscientious objectors—practically all of them, in fact—have the cooperative attitude that democracy requires, yet they are denied opportunity to cooperate.

At this point the Selective Service law, or else the administration of it, is defective. There is a wide area of general agreement as to the unfulfilled tasks of democracy. The conscientious objector should have opportunity to cooperate to the full extent of his ability in these tasks. When this opportunity becomes his, he will have a full measure of freedom of conscience. If he asks for more than this, he makes conscience arbitrary, and he turns his back upon the very process through which he has become a conscientious objector instead of being an unmoral conformist.

Why Are the Cults Growing?

By Charles S. Braden

IF IT IS TRUE, as one writer suggests, that 17,000,000 American citizens have joined one or other of the modern religious cults since the turn of the century, and if 12,000,000 of these came from the established churches, one can scarcely refrain from asking, Why? What is there in these movements to attract such large numbers of followers? What have the 12,000,000 sought in them which they have not found in the older, "regular" churches?

Statistics which profess to report the membership of these cults are not to be relied upon as 100 per cent correct. As a matter of fact, the latest church census does not give the cults anything like as large a total membership as 12,000,000 or 17,000,000. The claims of the various movements run far beyond census figures. Psychiana claims 600,000; I Am, 1,000,000; Father Divine, from 5,000 to 5,000,000, depending, says one writer, on his statistical mood; Jehovah's Witnesses, "millions and millions."

The Evidence of the Newspapers

But whatever the relation between membership claims and actualities, the fact is that there is a large and constantly growing number of cults which do attract, in not inconsiderable numbers, followers from all Protestant and Catholic and Jewish churches. One needs only to scan the advertising section of a metropolitan newspaper on Saturday or Sunday to see what a variety of religious services is offered aside from those of the recognized denominations.

As a teacher of religion, I ask as a first assignment in one of my courses that my students bring in a list of all the different kinds of religion that they can find in Greater Chicago, excluding the "regular," recognized denominations, of which there are many. The list varies from year to year, as many of these cults come and go in a given community, but this year's harvest brought the following result: Zion City (Dowieism), Jehovah's Witnesses, the Ahmidiya movement in Islam, I Am, Father Divine, Theosophy, Liberal Catholic, Spiritualist, Divine Science, Holy Rollers, Church of the Essenes, Mormon, First Temple of Universal Law, the Vedanta Society, the Neological Society, the Home of Truth, the Sufi, Livable Christianity, Moorish Science, Midnight Adoration Society, Unity, Ethical Society, the Lemurian Fellowship, Rosicrucians, Infinite Magi, Society of Sikh Saviors, Bahai, Church of New Jerusalem (Swedenborgian).

Most of these were found advertised in the public press. The list might have been greatly extended had the students noted in passing through certain sections of the city all the curious and unfamiliar cult titles and advertisements on bulletin boards in front of local meeting places. Some of them, such as the Spiritualists, generally have from twenty to thirty groups meeting within the city. The Negro wards, also, teem with sects of bizarre nature, ranging all the way from fly-by-night "storefront" groups to great congregations, such as the neo-spiritualistic Church of the Deliverance, which can afford to pay for an hour on the air over one of Chicago's principal radio stations every Sunday night. Add to these such groups as

the Salvation Army, Christian Science, Jewish Science and others which now have come to be more or less "regular," and the list would be considerably lengthened.

What Are the Converts Seeking?

Why do these movements thrive? To what needs do they minister? For it must be assumed that people who join such groups are in search of something. Not to examine all that each cult offers, what do they provide that the "regular" churches, orthodox and liberal, do not seem to offer, or at least do not offer in ways that satisfy these seekers?

I venture to suggest eight appeals which these movements represent. Some of them are more important than others; some of them are, indeed, superficial. But some of them are very profound. These appeals are the desire for novelty or new experience; the desire to know what the future holds; the desire for health and well-being; the desire for economic security, success or prosperity; the desire for assurance of salvation; the desire for emotional release; the desire for intellectual freedom; and the desire for social recognition or status.

To all these motivations there might well be added as contributing factors, though usually not of primary importance, the love of mystery, which finds an outlet in some esoteric cults that reveal their inner secrets only to the initiated; the appeal of a promise of mystic experience not ordinarily offered in Western religions; and finally and strangely, because of something like a martyr complex in some individuals, the attraction of unpopular causes which are likely to entail serious opposition and even persecution for those who espouse them.

No one, I trust, will make the mistake of believing that the appeal of any one cult comes wholly from its ministrations to the desire under which it is here classified. None of them is that narrow. They all serve, or profess to serve, other needs as well. But to the writer it seems that the dominant element in the attraction of these cults may be fairly classified in this manner.

In the present article, I wish to deal with the cults which appeal to the desire for novelty and for knowledge of the future. For convenience, and because the same cult often combines both elements, a second article will deal with the health and prosperity groups. A third article will consider most of the remaining groups, but, because of their prominence in the public eye at present, a final article will deal exclusively with Jehovah's Witnesses. In none of these brief articles will it be possible to do more than suggest the nature of the sects under review, but the total picture, I believe, will not distort the nature and significance of the isms as these flourish in the United States today.

The Desire for Novelty

First, consider the appeal of novelty. People tire of doing the same things over and over again. They are religious, yes; but their loyalties are not very deep and they crave new sensations, new contacts, new ideas. Not a few of those in attendance at any cult meeting are there in search of novelty; or shall we say that a search for novelty may first have brought them into contact with a group which seemed to them to meet their need better than their former affiliation?

It is undoubtedly true that there is a good deal of turnover in these movements. People wander from one to another, and many of them end up either by returning to their original allegiance or in indifference to religion in any of its institutional forms. A study made by one of my graduate students some years ago on the basis of a large number of cases, in which we ascertained the sources from which members of some of these sects had come, their previous religious affiliations and the length of their membership in each, proved conclusively that this turnover is a fact. We came to believe that we could chart with a fair degree of accuracy the order which such converts would follow from cult to cult. Permanence of membership in these groups, this same study showed, is greater than is usually claimed by their critics, but there is a definite tendency toward joining several movements once the break has been made from one of the traditional religious organizations.

To Know the Future

Second, consider the pull exerted by the desire to know what the future holds, undoubtedly in order to know how to prepare for it. In a time like this the future is full of foreboding. There is a restless desire to know what is around the corner; to what one may look forward. This roots back in fear and anxiety. Here belong, in addition to the religious cults which minister to this desire, the whole list of fortune tellers, diviners, crystal gazers, tea-leaf readers, numerologists and astrologers. There has perhaps never been a time in modern history when this class of seers flourished more than at present. Even supposedly conservative newspapers are printing astrological "columns," for astrology has recently become, literally, big business.

Probably no spot in America is more under the influence of the stars than Hollywood. It seems that on one occasion Mary Pickford was about to take a trip by airliner. Her astrologer advised against it, and she followed his advice. The next day the ship on which she would have traveled crashed and all on board were lost. "Just coincidence," said the reporter who was commenting on the Hollywood practice in this field to a lesser star. "Maybe so, maybe not," she replied. "Anyhow, I don't want to take a chance, so I have my astrologer keep my horoscope right up to the minute. . . . It tells me just what I should and shouldn't do every day. It is a great help in making up my mind."* It is said of one well known astrologer that more than 10,000,000 newspaper readers scan his syndicated observations every day. This same astrologer every year receives regularly from 750,000 newspaper readers an enclosure of five to ten cents for some of his services. He found himself so busy casting horoscopes that he invented a machine which helps him make the nearly half-million astrological calculations which are called for every year!

Nor is this craze confined to America. An English writer in the *New Statesman and Nation* asserted that there are thousands of private astrologers in England

**American Magazine*, Vol. 128, p. 30.

and, on the basis of an investigation, declared that nearly two-thirds of the adult population glance at or read more or less regularly some astrological feature. Both in England and in America, it is asserted, men prominent in politics and financial circles are regular subscribers to some astrological service, and many of them refuse to sign an important document or make an important decision on a day that is not declared propitious by the astrological adviser. Sigrid Schultz, correspondent of the *Chicago Tribune* in Berlin until 1941, has asserted that hundreds of alleged astrologers were sent into France ahead of the German armies to spread dire predictions among the women of France concerning the loss of their husbands, with a consequent direct effect on French morale. Hitler's own addiction to astrology is common knowledge.

Astrology is of course not a religious ism. It masquerades as science, and through its pseudo-scientific method and language makes a certain appeal to a generation which in large numbers has rejected religion because it is not scientific. But there are religious movements which also minister to this need for certainty, and chief of these is Spiritualism.

The Appeal of Spiritualism

There are at least three motives that lead people into Spiritualism. There is, first, the desire for assurance of immortality. In an age in which the church itself speaks with no great certainty concerning the life hereafter, Spiritualism with its claim to absolute proof of the reality of the life beyond is welcome to many whose desire for immortality is keen.

Then there is the desire of many for a continuation of the ties of love and affection beyond death. They are unwilling to let the dead go; they feel an insistent need for the continued comfort and help which loved ones gave them during their lifetime. I know a woman in Chicago who has in her home a room sacred to but one purpose. She calls it the spirit room. Once every week she has a medium visit her in that room and bring her messages from her husband and other departed ones. She has assured me that for years she carried on successfully the business which her husband left her, depending constantly upon his guidance as communicated to her through the spiritualistic medium.

I have another friend, a woman whom many would call very intelligent and well read, who at periodic intervals spends an hour with an elderly medium. One day she telephoned me that only the night before she had talked with Plato. Naturally, I was interested. "And you will be interested," she said, "in what he said about you." Modesty forbids including here the high tribute which the greatest of the Greek philosophers paid the writer, but my informant entertained no slightest doubt of the genuineness of the report she brought me!

Guidance from the Dead

Closely allied with such motives is the desire for the continued guidance and help which, it is supposed, the dead can give the living. It is pathetic to hear the questions asked of a medium in a public seance. "Is Henry still living?" "Will John come back to me?" "Will my baby get well?" Now and again as a field trip I arrange a seance for one of my classes. The questions that they ask—none of them, of course, as believers—are always a bit amusing; yet in these troubled times they have their revealing aspect: "Will I get to finish my college course?" "Will I get married?" "Will I be drafted into military service?" Always the questions at seances disclose how powerful is the urge to seek to pierce the veil of the future.

Work of the Mediums

Mediums fall into two classes. Some work in connection with Spiritualist churches and perform a definite religious function apart from attempting to communicate with the departed. Others operate without any religious connection. Most of the Spiritualist churches affiliate under the National Spiritualist Association, which has a definite statement of principles in which belief is affirmed in an Infinite Intelligence which expresses itself in the phenomena of nature, both physical and spiritual. True religion consists in a correct understanding of this expression and in living in accordance therewith. The Spiritualists affirm the existence and personal identity of the individual after death and declare that communication with the so-called dead is a fact "scientifically proved by the phenomena of Spiritualism."

Such a creed is relatively simple, yet specific at the point of special emphasis, and there is ample latitude for almost any type of religious belief within it. Spiritualist services make considerable use of hymns familiar to persons of evangelical background, particularly with reference to the life beyond. They also employ frequent Bible reading and prayers. Without doubt there are many, especially among the non-church mediums, who exploit the credulity of those who in their extremity seek to know what the future conceals. But at the same time there are mediums who, if, as the orthodox think, they are misguided, are nevertheless sincere in their ministry and do bring comfort and hope to needy people.

A Challenge to the Churches

There is here an undoubted appeal to men and women who are fearful and anxious and have not found in the orthodox churches that "perfect love which casteth out fear"; who have not found a faith that enables them to face the future unafraid, serene in their confidence in a God of love in whose hands they may trust the future. Can the ministry of the "regular" churches meet this insistent need by helping men and women to an adequate faith—a faith such as Cardinal Newman knew when he sang:

> Keep Thou my feet; I do not ask to see
> The distant scene—one step enough for me.

Many in our churches have found such a faith. But some have not. It is from among these that the membership of the Spiritualist societies is chiefly recruited, and it is from them also that the numerologists, the astrologers and their ilk derive a considerable part of their income.

This is the first of four articles dealing with cults in the United States. The second will appear in an early issue.

BOOKS

The Course of Liberal Thought

THE LEGACY OF THE LIBERAL SPIRIT, MEN AND MOVEMENTS IN THE MAKING OF MODERN THOUGHT. *By Fred Gladstone Bratton. Charles Scribner's Sons, $2.75.*

AN UNINTIMIDATED liberal here shows how long and honorable has been the lineage of liberal ideas. With special interest in the personal side of the story, he has looked for the great names on liberalism's family tree and has built his argument largely around their personalities, ideas and experiences. This is a logical method, for the strength of liberalism has always been in free individuals. The constantly recurrent pattern in its history is that of a lonely but irrepressible thinker challenging the dominant institution of his time. Sometimes he wins a following, so that his loneliness is qualified by comradeship in the cause of freedom. Sometimes he gains such prestige, as Erasmus did, that the established powers hesitate to visit upon him the usual penalties for resisting their authority. And sometimes, again like Erasmus, he mingles caution with his courage and evades the more dangerous issues. But even if, like Roger Williams in Rhode Island or Tom Paine as champion of the rights of man in the American Revolution, he and his colleagues create a little space of light and liberty around them, still theirs is a minority party in the field of world affairs. A thousand years from now this may not be true; then it may be possible to write a history of the liberal spirit in terms of the cultures and institutions it has created; but for the present, the biographical approach has much to recommend it. Even so, it would be well to remember that the course of liberal thought cannot be wholly written as a history of lost causes. Liberals have led the van, but even the conservative rearguard has moved forward. For this, the frustrated liberals of the past deserve more credit than they get.

Dr. Bratton begins with Origen, "the first Christian liberal," in whom he finds the appeal to reason, both in the use of Greek philosophy and in the application of the methods of textual criticism to the manuscripts of the Scriptures, emphasis on man's free will, stress on the ethical demands of religion, and a depreciation of the miraculous and sacramental elements and of ecclesiastical authority. Throughout his treatment of early Christianity the author applies with almost diagrammatic simplicity the accretion theory first popularized by Harnack. The influence of Greek thought on Christian dogma can scarcely be overstated, but it was more than Hellenistic influence which changed the "religion of Jesus" into a "religion about Jesus." Though Greek philosophy entered into Nicene orthodoxy, the church decided against Hellenism, as expressed in the Christian schools of Alexandria and Antioch, and committed itself to a Latin theology. The triumph of Augustine over Origen's spirit and method was, in the author's view, a catastrophe for the church and the world. "The rejection of Hellenism brought on a thousand years of darkness, broken only by the Renaissance. . . . Paganism, with its profound belief in man, would have benefitted Christianity a thousand times more than African sacramentalism, with its distrust of man."

Passing over the "thousand years of darkness," Dr. Bratton comes to Erasmus. (Why no kind word for Abelard?) Renaissance humanism is properly estimated as a liberating influence, limited by its lapse into a new kind of classical scholasticism. But the Reformation fell so quickly into a biblical authoritarianism that, "from the standpoint of the humanistic belief in man's dignity and perfectibility, in reason and natural law, the Reformation has no place in the story of liberalism." This is a true statement. The immediate and intentional contribution of sixteenth century Protestantism to either liberalism or liberty has often been exaggerated. But the phrasing reminds us that, in his preface, the author lists "constitutional government, tolerance, the scientific spirit of inquiry, the rational outlook, social reform, popular education, a relativistic philosophy, and an ethico-social religion" among the marks of that way of life which he calls liberal.

From this point to the end, the author's attention is increasingly directed to the development of naturalistic humanism, which, one would be inclined to suspect, he views as the inevitable goal toward which the whole movement tends, or as the legacy which the liberal spirit is destined to inherit. The successive chapters are devoted to Voltaire, French rationalism, Thomas Paine, American deism, Theodore Parker, New England Unitarianism, Darwin, nineteenth century criticism, John Dewey, and twentieth century naturalism. To some extent from his treatment of these topics, and still more from his omission of many outcroppings of the liberal spirit within comparatively orthodox circles, I get the impression that the author inclines to recognize liberalism only when it arrives at certain conclusions, preferably atheistic. Yet he recognizes the importance of distinguishing the passing from the permanent phases of liberalism, which is "an idea, a principle, not a platform or a party." As some former liberal programs have become obsolete (e.g., laissez faire economics), so also may some concepts cherished by today's advanced liberals.

The book is intelligent, scholarly, enlightening, provocative of occasional dissent, full of solid historical substance, and bubbling with ideas.

W. E. GARRISON.

Books in Brief

THE HARMONISTS, A PERSONAL HISTORY. *By John S. Duss. Pennsylvania Book Service, Harrisburg, Pa., $3.50.*

"Harmonists" equals "Rappites." They were one of the most interesting, and for a time one of the most successful, of the many communal experiments in the United States in the early part of the nineteenth century. The narrative of Mr. Duss covers the whole story: the coming of George Rapp from Germany, a mystical "inner light" separatist, and the founding of his first Harmony colony on the Ohio river 25 miles above Pittsburgh in 1804; the removal in 1815 to New Harmony, Indiana; and the fortunes of the colony in its third location, Economy, on the Ohio 16 miles below Pittsburgh, from 1825 until its legal dissolution in 1905. It is a "personal history" in the sense that the narrator was so long and so intimately associated with the colony. He was brought to it as a child of two years in 1862. He became senior trustee and spiritual leader, and he had practically sole control of the property and business of the society through the almost incredibly complicated litigation leading up to its dissolution and the distribution of its assets. He still lives, at the age of eighty-three, in the old "Great House" at Economy, which the state has made a historical monument. But Duss did other things too. Taking time out from Economy, he went to college, taught school, was a rancher and a photographer, studied and taught music. Most notably, he developed the Economy band—the colony had always gone in for music—into a concert band in the class

with Gilmore's and Sousa's, and conducted it in some notable seasons, including one which ran 185 nights in New York, opening at the Metropolitan and closing at Madison Square Garden, and a nation-wide tour with Nordica and Edouard de Reszke as soloists. These ten years of big-time music are an interlude in the story, but a significant one. It will be remembered that Rapp sold the New Harmony, Indiana, property to Robert Owen, whose colony promptly failed. Rapp went on to a very considerable success in his new location at Economy. He died, at ninety, in 1847. The shrinkage had already begun. It continued rapidly, with withdrawals and embarrassing claims for a share in the assets. Early seceders got $5,000; the last few got $75,000 each. The religious and cultural history of the colony is too complicated for brief summary. Mr. Duss treats it with high intelligence and rare detachment.

ENGLISH DOMESTIC OR HOMILETIC TRAGEDY, 1575-1642. *By Henry Hitch Adams. Columbia University Press, $2.50.*

Following the pattern of the "old-fashioned titlepage such as presents a tabular view of the volume's contents," the author adds to his title the clarifying supplement: "Being an account of the development of the tragedy of the common man showing its great dependence on religious morality, illustrated with striking examples of the interposition of Providence for the amendment of men's manners." The "domestic" tragedy of the period treated takes for its hero, then, a person of lowly station, thus differing from classical tragedy, which always dealt with the misdeeds or misfortunes of kings or other exalted personages. In intention it was distinctly edifying—either to justify the ways of God to man or to rectify the ways of man to God and to his fellow men. It was thus an exposition of popular theology and morality. Such tragedy is in a direct line of descent from the morality plays with their personified virtues and vices. Legend and history furnished episodes upon which domestic tragedies were built. The most famous of them, "Arden of Feversham," is the elaboration of a murder story in Holinshed's *Chronicle*. This genre was one of the assets with which Shakespeare began his work. Later developments of the pattern for more sophisticated audiences may be traced through the eighteenth century and down to Ibsen, with whom the social-problem play took a fresh start. In this careful analysis of a dramatic form hitherto not adequately studied, Dr. Adams has contributed an interesting chapter to the history of popular education in religion and morals as well as to the history of English drama.

CANADIAN-AMERICAN RELATIONS 1875-1911. *By Clarence Callan Tansill. Yale University Press, $3.50.*

This is the twenty-fourth volume in the series on Canadian-American relations. The Carnegie Endowment for International Peace sponsors this magnificent enterprise of solid scholarship directed toward neighborly understanding. That is the reason these massive volumes can be listed at a price obviously below their cost. Within the period here considered, the relations between the United States and Canada passed through three phases: first, about twenty years of economic depression in Canada which forced her to seek more intimate contacts and freer exchanges in spite of a lingering fear of annexation; second, a period of prosperity and rapid internal development with relative indifference to closer relations; third, after the Spanish-American War an increased recognition that America's military strength and prospective position as a world power were matters of concern to the British empire and especially to its nearest member. Among the most important topics for adjustment between the countries have been the Alaskan boundary, fisheries and tariffs. The course of the negotiations on all these and other questions is traced in full detail, with thorough documentation.

Books Received

God's Dreams, Poems. By Thomas Curtis Clark. Willett, Clark & Co., $2.00. (To be reviewed)

Revivals in the Midst of the Years. By Benjamin Rice Lacy, Jr. John Knox Press, $1.50. A rather sketchy history of the great religious revivals. After a preliminary survey of episodes in Old Testament times and in the early church which present at least some analogy to revivals, with some paragraphs on Presbyterianism in Scotland and Ireland, the remainder of the book is concerned with events in America, with special regard to Presbyterians in the south. This denominational and regional emphasis prevents the author from giving a balanced treatment of the whole theme, but much interesting material is included. Some inaccuracies occur. The great meeting in the Kentucky revival of 1800 was at Cane (not Cain) Ridge. The Disciples did not, with Baptists and Methodists, "reap the major harvest," for they did not yet exist. The "Stonites" were the mildest rather than the "wildest element" of that rather turbulent revival, and Barton W. Stone neither went to the Shakers nor led anyone to them.

These Things Will Last. By Stacy R. Warburton. Judson Press. (Paper, 122 pages.) A "book of missionary leadership for thoughtful laymen," discussing the world mission of the church under such topics as the universal purpose of God, the universal search for God, world unity of Christianity, racial and national contributions, the evangelistic proclamation of the gospel, christianizing the Christian's world, and the future of the Christian world mission.

A Religion that Smiles. By J. Burford Parry. Blakiston Co. and Revell, $1.50. The minister of the Congregational Church in Wellesley, Mass., delivered these lectures to a ministers' convocation at Bangor Theological Seminary. There is in them none of the tinkling optimism that the title might suggest, though it should not. This preacher neither tinkles nor booms. One might say that he sings, with a feeling for the beauty of holiness and the joy of a great faith.

On Beginning from Within. By Douglas V. Steere. Harper, $1.50. (To be reviewed.)

You. By C. Stanley Long. Author, Halifax, Va., $2.00. Dr. Long is an Episcopal clergyman, now rector of St. John's Church of Halifax, Va. In this little book he gives needed emphasis to an aspect of life and religion seldom sufficiently stressed except by those who neglect other aspects. Great is the importance of right thinking and a consciousness of the indwelling of God. The development of these themes does not support the claim that it is "a new outlook on religion." It bears striking resemblance to the literature of New Thought and the "Unity School of Christianity." God is love. Error and evil are unreal. "If you have entertained thoughts that tell you you are weak and sick, you need not continue to conform to these thoughts. Deny them and know that God bestows unlimited health and power." Growing old is unnecessary. "A belief in time is but a belief of material limitation. . . . Nobody grows old by merely living a number of years; people grow old by deserting their ideals. . . . You are as young as your faith, as old as your doubt."

Managing Ourselves, A Series of Eight Sermons. By Harold W. Ruopp. Post Press, Chicago. Dr. Ruopp preaches to a large and unusually fluid "Loop" audience in Central Church, Chicago. Sermons to such hearers must speak directly to the condition of modern men and connect immediately with their felt needs. These do. The eight sermons discuss the management of our desires, fears, troubles, temptations, moods, limitations, failures and tensions. (There might have been one on managing our successes, which are sometimes more damaging or dangerous than failures.)

The Danube Basin and the German Economic Sphere. By Antonin Basch. Columbia University Press, $3.50. The Danube basin does not lie within the German economic sphere. So much the author believes, and proves, to be certain in the midst of many uncertainties. "The autarkic unity which Germany has

forced upon the continent is a unity of impoverishment." The political turbulence of the Balkans is partly due to the industrial and economic backwardness of those countries, which was stabilized rather than alleviated by the political readjustments of twenty-five years ago and which offers a continual incentive to more industrialized nations to exploit them. In this volume the resources of economic research are brought to bear, by the hand of a competent expert, for the clarification of the problem and an approach to its solution.

Highways of Christian Living, A Devotional Study of the Book of Acts. By Elgin S. Moyer. Moody Press, 153 Institute Place, Chicago, $1.00. The twelve addresses here collected were originally delivered over the radio. They are evangelistic in tone, and thoroughly conservative in theology and in biblical interpretation.

Ohio Wesleyan's First Hundred Years. By Henry Clyde Hubbart. Ohio Wesleyan University, Delaware, Ohio. The first house in what was to become the town of Delaware, Ohio, was built in 1807. Naturally it was a squatter's log cabin, which was soon enlarged to become a trail-side tavern. By 1842 the wide spot in the road had become a village, the rather pretentious "Mansion House" which had replaced the tavern had gone bust in the panic of 1837, the Methodists needed a college (the Congregational Oberlin Institute had opened in 1833), and the loyal citizenry wanted an institution which would symbolize the importance of their municipality as well as serve the cultural needs of the community. Out of this combination of circumstances came Ohio Wesleyan. In its first century it has justified every hope of its founders. Mr. Hubbart tells the stirring story with fine appreciation of the dramatic and the humorous, the serious and the picturesque aspects of the process by which a frontier academy grows up with the country and becomes a great university. This makes a lasting record for the university's centennial.

CORRESPONDENCE

Wants More Discussion of Faith

EDITOR THE CHRISTIAN CENTURY:

SIR: I read every issue of The Christian Century with deep interest, and the times when that interest feels disappointed are so few as scarcely to register. And here is one letter where that introduction is not preliminary to a criticism.

Last spring, during Lent, the opening paragraph of each issue was devotional, a quotation from "The Imitation of Christ," or similar material. Remember? Did many readers thank you for it? I did not, although it pretty nearly drew a bit of appreciation from me. I came to look for it as hopefully as I did for the rest of the paper.

And now, in the latest issue, other matters of interest are pushed back and the lead is given to "The Christmas Revelation." It arouses my gratitude as the Lenten material did.

These are appropriate to the special seasons. But I felt like suggesting last spring that such a devotional paragraph should always head the "Century." And I feel now that I could stand a weekly discussion of the reasons for our Christian faith, and the nature of Christianity, for a long time.

Santa Fe, N. M. R. E. KINSELL.

Postwar Expectations

EDITOR THE CHRISTIAN CENTURY:

SIR: The current editorial, "Retrospect and Prospect," takes such a gloomy view of the results to be expected from carrying the war on to a conclusion that one wonders whether you still feel free to assert that religious men should accept the war as "necessary." Is it not becoming clear that war is wrong and always to be condemned as wrong, and that for religious men the only question is how effectively to combat that wrong?

It is not clear from your editorial why you take so pessimistic a view of the prospect for a world organization. If you could bring yourself to accept the idea of a world organization, such for instance as described by Professor MacIver in *Towards an Abiding Peace,* you might find reasons for hoping that even Russia will regard such an organization as compatible with her long-run interests.

The persistent assumption by the editor of The Christian Century, that international relations must continue to be a matter of power politics among isolated nations, is one of the great and discouraging obstacles to a just and durable peace.

Philadelphia, Pa. RICHARD R. WOOD.

[What our correspondent calls our "gloomy view of the results to be expected from carrying the war to a conclusion" is nothing new. It is the same view that we held before the United States entered the war. This view finds confirmation, now, in the shape which the post-victory world seems to be assuming. We have never taken any other than a "gloomy" view of the results which the war would achieve. It now becomes more clear than ever that the problem of building a peaceful world order will not have been solved by the war or made easier of solution. In some respects peace will be more difficult and precarious as a result of the war.

The question whether it is "necessary," *now that we are in the war,* to carry it on to a successful conclusion need not be further argued. We suggest a better way of settling it. If our correspondent will simply tell us what he is doing "effectively to combat" *this* war (by which, we take it, he means *stopping this war)* without contributing to the victory of one side or the other, his information will be greatly appreciated. Or if he will propose any course by which The Christian Century can contribute toward stopping the war other than by helping one side or the other to gain a victory, we can assure him that we shall adopt his proposal. We have waited long for those who condemn participation in the war as wrong to tell us how they are avoiding participation in the wrong which they condemn. We, too, yearn to escape participation in it. But so far, no one has shown us a way of escape.

The second and third paragraphs of Mr. Wood's letter attribute to The Christian Century a view of the problem of world organization which is the precise opposite of the view expressed in these pages repeatedly and over many years. How any reader of this paper could state that its editor assumes that "international relations must continue to be a matter of power politics among isolated nations," passes our comprehension.

We see no other way to secure a just and durable peace save by international organization, and our efforts have all along been directed toward that end. Nor are we "pessimistic" about Russia. We might be said to be pessimistic about *empire,* because we believe empire is the seedbed of war. And we see no signs that Great Britain and the other empires based on western Europe intend to abandon their imperialism. Moreover, we are none too optimistic about the United States. It is doubtful that our own country is any more repentant of its economic imperialism than is Great Britain of its political imperialism. The only hope for world peace is in world organization. But in a world organization in which empire is a constituent part, and which recognizes the legitimacy of empire, the nations will behave in precisely the same way that they would behave if there were no world organization.—THE EDITORS.]

Syncretism Is Secularism

EDITOR THE CHRISTIAN CENTURY:

SIR: The old churches are grateful for the fresh spiritual insights which they have become accustomed to receive from the "younger churches" of the East. The Indian critique that "organized Western religion has taken on a life of its own . . . ," quoted by Mrs. Buck in her article, "Can the Church Be Religious?"

voices a judgment on the overorganized and secularized churches of the West which cannot easily be avoided.

I wonder, however, whether Mrs. Buck, in the further elaboration of the issue she raises, does not merely substitute religious syncretism for the institutional secularism which she so trenchantly disavows. The laudable protestation against the idolatry of organization, with its implication of intolerance, for example, leads her to "go back to the simplest teachings of all great religions," in order "to see what these mean in our world today where brotherhood is struggling to be born. . . ." From these teachings we may then, it is argued, derive the inspiration "to practice them . . . at whatever cost" so that the universal brotherhood of man might be established.

Although we cordially embrace the ultimate objectives held forth we are dubious about the premises. Is it pragmatic results that we want irrespective of their Christian integrity? Is the Christian solution of any problem to be found in syncretism? Perhaps it is the mark of "intolerance" to even raise such a question, but is not syncretism, from a certain Christian perspective, a type of secularism? The issue here involved is reflected in much of the ethical enthusiasm and religious realism of our day which obscures the essential quality of the Christian message. That Western churches are not altogether unaware of the plight that has overtaken them may be noted in the strictures against *"Kultur-Protestantism,"* the demand that the church must remain church, and in much of the ecumenical literature of the day.

However crucial may be the immediate, practical needs of our day, their Christian solution is not achieved on syncretistic or sociological levels. The Kingdom of God demands more than preaching or practicing the fatherhood of God and the brotherhood of man. It involves all this but it is infinitely more; and it is in this *plus* element that the distinctive redemptive power of the Christian religion becomes manifest. Is it "intolerant" of other religions with their beautiful attestations of the fatherhood of God and the brotherhood of man to insist, nevertheless, on the distinctive nature of the fatherhood of God and of the brotherhood of man as revealed through Jesus Christ and the cross?

Eden Theological Seminary, CARL E. SCHNEIDER.
Webster Groves, Mo.

Civil Wars No Pattern

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the article "How Do You End a Civil War?" in which Dr. Palmer suggests that the kindly ending of civil wars be taken as a pattern of after-the-war policies in a world war. Unfortunately, good will after civil wars is as long coming as good will after other wars.

Dr. Palmer takes our own American Civil War as a measure of the peace of good will. There was good will on the part of Grant at Appomatox and in the spirit of President Lincoln. But that policy was totally abandoned after the death of Lincoln. Dr. Palmer emphasizes that "bitter as was the hatred engendered by the Civil War, it was counteracted and finally outgrown by a spirit of good will." We are thankful that this is largely true today. Yet it was Father Time and not a peace of good will that softened the aftermath of the Civil War. And many of its results still remain. The Southern Baptists and the Southern Presbyterians still walk in a separate pathway apart from their ecclesiastical brethren of the rest of the country. The south is still under one party domination politically because of the kind of peace imposed seventy-five years ago.

Dr. Palmer says: "Economic warfare ceased with military warfare. No tariff barrier was erected at the Potomac, no custom houses along the Ohio." Yet down until today economic warfare has still been visited upon the section that was desolated by Civil War. High tariffs have favored the industrial north and east and discriminated against the agricultural south; railroad rates have discriminated against the movement of southern crops and manufactured products.

Nor can a peace that will be enduring be patterned after the peace that has followed other civil wars, whether it be the hatred that led to the digging up of the body of Cromwell and hanging his beheaded skeleton on the London highways at the Restoration or the hatred that Cromwell himself stirred up by his harrying of Ireland after his conquest of it, which makes an inseparable gulf between the people of Ulster and the people whose capital is Dublin down until today, nor the devastation of Spain by Franco after the recent Spanish civil war.

We cannot take peace that has followed civil wars as our basis of a just and enduring peace for today. The only basis that we can hopefully take is to remember the spiritual brotherhood of all men and to select whatever examples of peace founded on good will that can be found whether after civil wars or foreign wars. As Dr. Palmer maintains we are all members of the same group, the human group. And all can be reached by good will. If we must have examples let us take the example of ourselves in our best moments, not in our worst.

It might well be remembered that after the Boxer uprising in China we took the millions of the indemnities that were imposed upon China for American losses and put it in a special fund which China could use for the education of young Chinese in the colleges of this country. Thereby did we bind the Chinese to us with hooks of brotherhood. In that spirit let the Congress and Senate of the United States hasten to complete the action which they have already taken for the repealing of the Chinese Exclusion Act, which discriminates against the people of a great sacrificial nation devoted to freedom.

Lindsay Presbyterian Church. JOSIAH SIBLEY.
Memphis, Tenn.

Warning from Physics

EDITOR THE CHRISTIAN CENTURY:

SIR: All of us who have been looking forward to the organization of a postwar Commonwealth of Man must deplore the remarks of Britons like Churchill and Smuts and the silence of our own President on a more precise "shape of things to come." In my opinion, both are sinister.

For anyone who appreciates the progress being made in the realm of nuclear physics anything short of a world federation, including all nations and peoples, is madness. It is madness because the isolation of the uranium isotope 235 in substantial quantities is almost certain to be accomplished before World War III, a global contest which imperialism, balance-of-power and national sovereignty fetishes are bound to assure. Uranium 235, it might be observed, can be stimulated by slow neutrons to release from 30 to 40 millionfold as much energy as TNT, weight for weight, or enough for a single medium-sized bomb to destroy utterly a metropolis like London or New York and, in the words of Shakespeare, "leave not a wrack behind."

This madness of politicians in "taking a chance" with World War III might be further emphasized by a statement which Dr. Irving Langmuir, Nobel prize winner in physics, made in the course of an address on electronics not long ago. Dr. Langmuir asserted that if a quart of electrons were freed from associated protons and neutrons, it would expand with an energy equivalent to the explosion of a cube of TNT 500 miles on a side and extending from London to Berlin!

Laconia, N. H. HERBERT M. MERRILL.

Already Put to Shame

EDITOR THE CHRISTIAN CENTURY:

SIR: J. J. Handsaker asks, "Will Christian America meekly accept Britain's refusal to allow food to go to central Europe?" He concludes that, if so, Christendom will be put to shame by Mohammedan Turkey, which insisted that food be sent to dying Greek Christians.

I have done considerable work for committees dedicated to feeding these suffering people, and I can testify that the professional Christian of the pulpit was long since put to shame. It is not the amateur Christian, who professes to nothing more than being a member of the human race, who refuses his aid, his signature, his moral support, his protests to Congress. It is the so-called Christian clergy who are indifferent—perhaps because they are too comfortable physically for the good of their souls. Where Mr. Churchill has not become their prophet and his pro-

nouncements their Bible, they may go so far as to shake their heads and deplore the situation. But Mr. Handsaker suggests that they ought to display active, righteous indignation! Can it be expected that a Christian leadership which is silent in the face of the stark fact of legions of innocent boys, torn to pieces, shattered by bombs, faces shot away, driven blind, maimed and insane, strewn like garbage before the church-supported blood-lust of bigtime power politics, should wince at starvation? How could mere physical suffering touch the men who did not hesitate to use their pulpits to besmirch the names, and cast doubt upon the motives of those who predicted the present deceit and who opposed this whole hypocritical shambles, who had more vision and less gullibility as to the curative properties of this war?

After years of civic activity in this state, give me the uneducated! Give me those who haven't been polished off by so much school that they reason scintillatingly—and heartlessly. Give me the Joe Luccianas, with a son in Africa, broken English, needing a shave, but holding out two dollars for food for Europe, even though I tell him we don't need the money! Give me the Dick Murrays, who hasn't been inside a church since the last war, when his minister drove him to enlist with impassioned pleas for the saving of democracy and who came back three years later to hear the same man say war was a sin and you ought to go to prison rather than support one! Dick will endanger his business to get food to occupied Europe, circulate petitions, give money.

By the dozens they have sent me filled petitions on this matter of food for occupied Europe. Hundreds of names. They are a little timid about asking ministers in cases where they do go to church. They tell me they always get fancy arguments, but the local ginmill proprietor has been known to circulate petitions. May God forgive us, we are already put to shame.

Leonia, N. J. EDITH O. NEWBY.

The British Navy and Ireland

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a pity that so fine an editorial as that in your last issue should be marred by such an inaccurate and biased phrase as "the same British navy which dominates Ireland." Pray, tell me, in what sense the British navy dominates Ireland? Would it not be more true to say that Irish bitterness and hate is permitted to dominate England to her serious detriment in waging this war? The British navy could easily dominate, if it wished; but instead it allows Eire to remain neutral. As a matter of fact, instead of dominating Ireland the British navy is protecting Ireland, as the Irish themselves well know. So they cynically indulge in traitorous actions, knowing full well that the British navy will save them from the domination of Hitler.

I am sorry that your anti-English bias must crop out even in such incidental phrases as this. Surely it is consistent neither with the cause of international unity nor Christianity to indulge in such inaccurate and unfair statements.

Diocesan House, Albany, N. Y. G. ASHTON OLDHAM, Bishop of Albany.

Father Maguire's Book

EDITOR THE CHRISTIAN CENTURY:

SIR: It was interesting to read the review of the book, *The Captain Wears a Cross,* by Capt. William A. Maguire. I quote: "On page 110, the reader discovers that there are also Protestant chaplains in the navy." As early as page 15, Chaplain Maguire states: "I discovered Chaplain Raymond Holenstein, the Lutheran chaplain who had been assigned to the U.S.S. California in the summer when I was ordered . . .", further, on page 74: "As I turned to go forward to his room, I saw my Methodist colleague heading my way." There is certainly evidence in these two quotations that there are also Protestant chaplains in the navy and that Chaplain Maguire includes them in his book before page 110.

Also, it might be brought to the attention of your reviewer that there are additional mentions of chaplains without labeling them by denomination, where the phraseology, to those who know the service at all, clearly indicates that they are Protestant chaplains, for Chaplain Maguire has used the designation "Father" for chaplains of his faith.

Camp Elliott, San Diego, Calif. LUTHER F. GERHART, Post Chaplain, Comdr., U.S.N.R.

Light for the Candle of Faith

EDITOR THE CHRISTIAN CENTURY:

SIR: Well, I tried to light the candle of my faith from "The Christmas Revelation" in your issue of December 15. But my candle merely sputtered and went out. Then I took up Luke 1 and 2 and John 1, and I held the candle of my faith to this light still burning "in the earthen vessel of a cosmology which the modern mind holds to be naive." And, lo, the candle of my faith began to burn brightly. . . . But in this modern world I am just one of those old-fashioned believers.

Nevertheless, I thought you ought to know what happened. Moreover I shall be interested to know what happened to others, when they tried to light the candle of their faith from "The Christmas Revelation."

Christ Lutheran Church, Maplewood, N. J. F. J. MUHLHAUSER.

Guarding Quaker Funds

EDITOR THE CHRISTIAN CENTURY:

SIR: In your December 22 issue you urge your readers to write the American Friends Service Committee to request the pamphlet publication of Howard E. Kershner's statement before the Senate. Your readers have a right to be told why such a step is not practical at the present time.

The federal income tax regulations provide that contributions made to purely charitable organizations are exempt from tax, but that contributions made to organizations that attempt to influence legislation are not. For this reason the American Friends Service Committee, while advocating executive action by the President and his cabinet looking toward the relaxing of the blockade, have never supported the enactment of legislation by Congress to make such executive action mandatory. To do so might prejudice the success of the entire A.F.S.C. program.

Friends as individuals are writing their senators and congressmen in support of Dr. Kershner, but the American Friends Service Committee as an official organization cannot do this. For this reason when Dr. Kershner recently campaigned on behalf of such legislation in all the large cities of the United States he was not sponsored by the A.F.S.C., and when his agent preceded him by about a month laying the foundations for Dr. Kershner's lectures, he meticulously avoided making contacts with Friends. I think he was wise in doing so.

A reprint in pamphlet form of Dr. Kershner's statement might be very helpful, but requests for such might be more appropriately addressed to the Committee on Food for the Small Democracies, 420 Lexington Ave., New York city, rather than to the A.F.S.C.

San Diego, Calif. JOSHUA L. BAILY, JR.

Christmas and Anti-Semitism

EDITOR THE CHRISTIAN CENTURY:

SIR: I am sorry Margueritte Harmon Bro did not include, in her impressive article "Preparation for Christmas" (issue of December 8), a word about our attitude towards the Jews, who produced the Christ and, therefore, Christmas. I do not see how any Christian can properly celebrate the Mass of Christ—not to say enjoy the season in any high sense—until and unless he has done, or at least said, something to expiate Christendom's perpetual crime: anti-Semitism.

Come another Christmas, I hope we Christians may give consideration to the proposition: Had there been no Jew to produce Jesus, there would have been no Jesus. We ought to remember that Jesus was a Jew, that all of his disciples were Jews; that his mother was a Jewess. We ought to remember that Hebraism is

the mother of the Christian church. I know this has been said before—but it ought to be said until it gets a hearing!

"The likeness of so much of the divine nature as can dwell in human flesh was Jesus Christ," said Henry Ward Beecher. The ideal man of the ages was Jesus Christ. The Jew was earth's first Gentleman-of-God. And he produced the One whom we all follow as Master—earth's supreme figure. So long as we or any of us despise the Hebrew people, so long as we refuse to put down every semblance of prejudice against the race that produced the Christ, that long we are unworthy of a godly Christmas. The first step toward a proper preparation for Christmastide ought to be a deep and sincere penitence for our disgraceful, unwarranted and perpetual slur against the race that gave us the Man of Galilee, and the determination to stamp out the scorpion of anti-Semitism.

Great Barrington, Mass. THOMAS F. OPIE.

The Church Is Ahead of Its Members

EDITOR THE CHRISTIAN CENTURY:

SIR: Reading Pearl Buck's article, "Can the Church Be Religious?" reminded me of a story which the late Bishop McDowell told. He once had a dog who, having seen a groundhog disappear down a hole, always stopped thereafter to bark at every hole he saw.

There is no question but that the necessity of affirming the inseparable relationship between the Fatherhood of God and the brotherhood of man is the critical task of religion in our day. But it seems equally evident to me that if we think of religion as the organized church—as Mrs. Buck insists on doing—we must concede that the church is a long way ahead of any other organization in the world in the business of "working together for the brotherhood of man," in securing "justice and equal rewards for sacrifices," in "insisting upon recognition of the brotherhood of man when the peace conference comes."

To my notion Mrs. Buck is barking down the wrong hole. The question is not "Can the church be religious?" but "Can the people in the church be as religious as the church already is?"

Asbury Methodist Church, RALPH T. ALTON.
Delaware, Ohio.

By V-Mail

EDITOR THE CHRISTIAN CENTURY:

SIR: Some time ago I subscribed, as is my custom, to The Christian Century and enjoyed peace and contentment, radiating a high standard of morale to all troops I contacted, not to mention the advantages enjoyed by all because I maintained a certain level possessed only by those who continually are "religiously informed." Now to my sorrow I have not received The Christian Century for over three months. You can't do this to me. Please send the latest copy by return mail.

c/o P.O., San Francisco. R. J. BILLS,
Chap. (1st Lt.).

A Statement

EDITOR THE CHRISTIAN CENTURY:

SIR: The quotation attributed to me in The Christian Century of November 3 is incorrect. I testified before the [California state] senate committee in Los Angeles that I had received "letters from certain *Korean* organizations." A mere statement of intent to do physical violence against hypothetical persons not accompanied by an overt act is not legally sufficient to maintain a prosecution.

The charge made by The Christian Century that I am "an accessory to the commission of a heinous crime" is a libel not warranted by the facts and is an unjustified charge which reflects upon my integrity and my conduct of my present office. I ask that it be retracted.

The charge that I used "pressure on evacuated citizens to prevent them from returning to their homes" is also a flat untruth asserted by The Christian Century, and there is no evidence of any kind whatsoever to warrant the making of such a charge.

I have publicly stated on many occasions that I would enforce the law regardless of creed, color or opinion. I do oppose the return of the Japanese to this coast at this time or at any time, when a real and imminent danger of violence and disorder exists. No reasonable person can doubt that public feeling in this area, inflamed by war, runs high. It is my duty to preserve peace and order and this I intend to do.

Los Angeles, Calif. FRED N. HOWSER,
District Attorney.

[The point which Mr. Howser has raised concerning the quotation which he specifies, taken from our editorial paragraph, "Isn't Conspiracy to Commit Murder an Illegal Act?" in our issue of November 3, is, we believe, well taken. The statement was unjustifiably harsh, and it is only fair and just to the district attorney to withdraw it. And we do withdraw it.

Perhaps our readers should be informed that the editorial paragraph in question was based upon the following United Press dispatch, distributed from Los Angeles on October 19:

> Witnesses told a senate fact-finding committee today that a return of Japanese-Americans to the West Coast would precipitate a "massacre."
>
> "Service men who fought the Japs tell me that they will not hesitate to kill any Japanese they see here or anywhere else," District Attorney Fred N. Howser said. "I have talked to relatives of other service men, some of them casualties, and they say the same thing. I have letters from three organizations informing me that their members have pledged themselves to kill any Japanese who comes to California now or after the war."
>
> Mayor Fletcher Bowron supported Howser's testimony.

The only exception which Mr. Howser takes to the United Press report of his testimony is to the fact that the "organizations" mentioned were not identified as Korean, a matter which would, of course, in no way affect their existence or culpability. His testimony thus revealed a situation which should surely be a matter of grave concern to the law enforcement authorities of Los Angeles county. From a strictly legal standpoint there may be no case "legally sufficient to maintain a prosecution" for conspiracy to commit murder if the organizations and individuals mentioned by the district attorney have not specifically named the persons whom they intend to kill. But if, for example, individuals or organizations in Chicago should announce to public officials their intention to kill any Negroes found in the shopping district on State Street, would the authorities have done their full duty in keeping the peace if they simply warned all Negroes to stay away from State Street? Would they not be under both legal and moral obligation to take the measures for which the law makes provision to see that such threats should not be carried into effect?

The matter which The Christian Century desires to see cleared up is as to whether the law enforcement authorities of Los Angeles county are meeting these moral as well as legal responsibilities in the situation which he says has developed there. Mr. Howser says that "it is my duty to preserve peace and order and this I intend to do." That is an unexceptionable statement of his responsibility as a public officer, and we believe in the sincerity which impels him to make it. But a situation now exists in Los Angeles county in which certain organizations have informed him by letter "that their members have pledged themselves to kill any Japanese who comes to California now or after the war," and certain individuals have told him that "they will not hesitate to kill any Japanese they see." We cannot believe that any such state of affairs can be satisfactory to the district attorney. He can hardly hold that he has discharged his full duty, both legal and moral, in the face of such threats when he has simply opposed the return of Japanese-Americans to Los Angeles county or advised legislative committees to take action to prevent such citizens from returning to their former homes in southern California. In a situation of this sort in which the district attorney is, by his own testimony, in possession of information concerning the nature of the persons and organizations threatening to commit murder, the public has a right to know whether anything has been done, is being done, or is proposed to be done by the office of the district attorney of Los Angeles county to bind over to keep the peace those organizations and persons who are thus on record with homicidal threats.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Students Ponder Bases of Peace

Wooster Conference Declares Christian World Mission Involves Continuing Revolution in America and World

(Special Correspondence)

WOOSTER, OHIO, Jan. 3.—A growing sense of Christian community was stressed by speakers and student panels alike at the National Student Planning Conference on the World Mission of the Church, which met at Wooster College Dec. 28-Jan. 2. Selected delegates from nearly 40 states, eight Canadian provinces and 20 other countries were present.

Implicit in many of the addresses and discussions was the apparent conflict between this feeling of community, local and international, and the rising demand for social, political and economic freedom among all peoples. Since this was a planning conference, no solution of this problem by resolutions was possible. Yet in the experience of interracial fellowship and in new concepts of the world mission of the church, the 400 delegates found the beginnings of a Christian synthesis.

Many in Uniform

The Wooster conference met on a typical wartime campus. This college has been a center from which many missionaries started their careers. Now it houses 600 navy trainees. Delegates to the conference wore the uniforms of the American army and navy and the Canadian medical and officers' training corps. Through the OWI the British Student Christian Movement got a special message from Wooster and a daily cabled news coverage. The war was thus kept constantly in the minds of the delegates and influenced all their discussions.

At least two new emphases were included in the program: a recognition of home and foreign missions as of equal concern to the churches and the conviction that Christian vocation is a way of life rather than a particular church occupation. These were summed up in the theme of Christian reconstruction as the most urgent contemporary task for the world mission. As Arthur Mosher of Hartford Seminary Foundation summed up two of his basic missionary principles learned in India: "The frontiers of Christendom are now functional, not geographical, and the Christian layman is the real missionary."

Call for Continuing Revolution

The call to world service was issued by Mrs. Katherine Y. T. Lew of China, as she applied to Christian youth the famous will of Sun Yat-sen: "The work of the revolution is not yet done. Comrades, strive for its consummation!" The areas of Christianity's contribution which she cited —medicine, education, spiritual vision, status of women and children, racial equality, national freedom and economic standards—were echoed throughout the conference by foreign students, by a girl on the postwar reconstruction panel and by many of the home and foreign missionary speakers.

Student delegates in seminars recognized as clearly as leaders on the platform, who draw from the findings of Madras, that a new approach to the whole missionary enterprise is necessary and inevitable. It was redefined in one address as "world fellowship and the reallocation of resources within the Christian movement across the earth." It was unanimously agreed that the West is fully as deeply in need of missionaries from the younger churches as these are for continued encouragement and help from the Occident. All must be willing to serve as colleagues and associates under national leaders.

Mission to Pagan America

The call to home mission service was sounded by Wilna Thomas of the Women's Missionary Society of Canada and Raymond Drukker, director of Kentucky mountain work at the Annville Institute. Both drew richly from personal experiences in their respective city and rural missions. Student seminars on domestic problems concerned themselves with minority groups — Negroes, nisei, Latin-Americans — and with uprooted peoples, such as migrants, sharecroppers, defense workers and those in camp communities.

Fifteen vocational choices were included in the third series of seminars: engineering, teaching, home-making, law and diplomacy, medicine, rural church work, personnel direction, farming, social work, religious education, journalism, labor and business, city ministry, campus Christian work, and Y.W. and Y.M.C.A. Stress was laid on the methods by which the Christian message and the Christian attitude may be upheld and strengthened in these occupations which may all offer the opportunity of Christian service.

Whose Revolution?

Delegates had been told by John R. Mott and others that the "best days of the student missionary uprising are still ahead." But in seminars and panels, in dining room discussions and committee meetings, the 400 who met at Wooster demanded a realistic facing of the hardships and obstacles that confront the church in reconstruction. They demanded not only to learn but to echo what Blake Smith of Texas called "the meaning of the lordship of Christ" and asked with John Thompson of Oklahoma, "Whose revolution is this to be?"

Conference worship was led by Robert Mackie, secretary of the World's Student Christian Federation, who spoke each morning on "The Biblical Bases of Christian World-Mindedness." He led the watchnight meditation with excerpts from student letters from occupied Europe. He concluded: "We must press for permanent international collaboration that will extend to the world's economic as well as its political life. Let each of us work to eliminate racial discrimination, insure intellectual and religious liberty and enlarge economic opportunity for the disinherited in his own country."

CREIGHTON LACY.

Chapel in Abbey To Honor Fliers

R.A.F. Heroes of the Battle of Britain Will Be Memorialized—Debate the Publication of Smuts' Speech

(Correspondence from England)

LONDON, Dec. 14.—There is to be a memorial chapel in Westminster Abbey to the men of the Royal Air Force who fell in the Battle of Britain. These were the men of whom Mr. Churchill, who is rightly called a master of the heroic style, has said, "Never in the field of human conflict was so much owed by so many to so few." There will be universal approval both of a memorial to them and of this memorial in the Abbey. The Battle of Britain, we are reminded in the *Times,* "has taken its place on the national tapestry with Waterloo and Trafalgar—the triumph of the air beside the triumphs of land and sea." An appeal is being made for £20,000 with which to furnish the chapel after the war. It will have a stained-glass window showing the armorial badges of the squadrons engaged in the battle, and a roll will be kept of those who fell.

* * *

Celebrate Tercentenary Of Pym's Death

The December tercentenary of the death of John Pym was celebrated in London on the ninth. On the turf of St. Margaret's churchyard, beside Westminster Abbey, a wreath was laid at or near the place where John Pym's remains were buried in 1661 along with those of others removed from Westminster Abbey after the Restoration. On behalf of the Cromwell Association Isaac Foot laid the wreath, and afterwards at a luncheon in the National Liberal Club delivered an address in honor of the greatest of all parliamentary leaders. John Pym's story was the story of England during the years in which Parliament withstood Charles I. "Happy the nation that when the clash came had the man ready!" Mr. Foot linked the memory of Pym with that of Cromwell and Lincoln, whose statues stand near the place where Pym's body was cast out in dishonor from the Abbey. It was fitting to do honor to this Somersetshire squire who said, "The powers of Parliament are to the body politic as the rational faculties of the soul to man."

* * *

Criticize Delays in Postwar Planning

There appears to be a feeling in many quarters that the government has been dilatory in reaching decisions on the problems of reconstruction. Prompt action on the field of war is contrasted with delay in dealing practically with the after-war problems which call for early and decisive measures. In the House of Commons last week this feeling found expression, not from the Labor benches alone. It was a Conservative, Viscount Hinchingbrooke, who spoke of the impatience felt in the country for "meas-

ures shaped in secret by a bureaucracy and carried through by a well whipped and docile Parliament." It was with evidence of such impatience before him that Lord Woolton, the minister of reconstruction, made his first speech in the House of Lords since his appointment. He made no apology for the fact that on matters so complicated and so interwoven there had been delay. He dealt in a general way with the main concerns, especially with food and ministry; he would have the task of seeing that the plans formulated by the various ministries concerned were brought into cohesion, and to see that the work on them proceeded apace. The general impression left on the peers and the country is that Lord Woolton will quicken the pace at which the government has been moving.

* * *

Public Confident on War's Progress

The interview between President Roosevelt, Mr. Churchill and the president of the Turkish republic has given rise to speculations, the common burden of which is the importance of the occasion for the future of the Balkans, still a storm-center in Europe. We have been watching with some anxiety, but with more confidence, the attack of the Germans west of Kiev. At the moment it looks as if the critical hour were over, and our people, who have learned to trust both the skill and the tenacity of the Russian army, look forward to its continuous advance.

* * *

Question Wisdom of Printing General Smuts' Speech

At home the kindly shadow of Christmas rests upon us, but there is no lull in the preparations of war or in the discussion of reconstruction. Much discussion has arisen out of General Smuts' speech about which questions were asked in Parliament. It appears that it was published at the general's own request, which he had a right to make. The question is whether it was wise for a member of the war cabinet "to think aloud" at a private meeting, and afterwards to let the public overhear it. Some think this was a salutary thing to do, and served to bring matters of first importance to all citizens.

* * *

Radio Debates on the Nature of Man

Of discussions on the radio mention should be made of three addresses, two already delivered, upon "Humanism." Dr. Julian Huxley has spoken on "Scientific Humanism"; Dr. Gilbert Murray on "Classical Humanism"; Dr. J. H. Oldham is still to speak on "Christian Humanism." When the three are read together it will be seen how central in the present day is the question, "What is man?" and where the differences arise between those who believe that "save his own self, man has no star," and those who believe in the Christian revelation of grace.

* * *

And So Forth

Among the books which will be noted for reading is the life of Sir George Adam Smith, who in his early ministry won a hearing by his books on Isaiah and the Twelve Prophets. Another is from Dr. C. E. Raven, *Good News of God.* It is reviewed by the Bishop of Truro under the title, "A Cambridge Prophet."

EDWARD SHILLITO.

New Harper Books—Stimulating and Useful

ON BEGINNING FROM WITHIN
By DOUGLAS V. STEERE

This new book by the author of *Prayer and Worship* will open new horizons for those who wish to develop their inner life. We believe that it will take its place alongside that other modern classic, *A Testament of Devotion* by Thomas Kelly, in the favor of readers who are ready to tackle themselves as the first step in raising the spiritual level.

$1.50

PRAYERS OF THE SPIRIT
By JOHN WALLACE SUTER

The minister or layman who wants a pocket-sized book of new prayers appropriate for these times will find his need supplied in this book. Dr. Suter presents one hundred original prayers arranged under ten topical headings for handy use. Dr. Suter is editor of *The Book of English Collects* and Custodian of the Book of Common Prayer.

$1.00

REBUILDING OUR WORLD
By WILLARD L. SPERRY

"A brilliant example of one preacher's meeting of the situation in which all preachers find themselves today . . . any minister who feels the necessity of preaching to the youth of his congregation on the world of today and the world of tomorrow will find in these sermons the most inspiring and authoritative treatment of the subject that has yet been published."—*The Pulpit Book Club Bulletin.*

$1.75

GET TOGETHER AMERICANS
By RACHEL DAVIS-DuBOIS

"This book discusses practical ways of making refugees and foreigners feel at home, with emphasis on the Neighborhood Home Festival, which the author has so ably supported. The object is social and cultural. People of different religions and races and of widely different ancestry discuss their lives, sing their native songs, become acquainted. Churches, schools and homes are used for activities. This book is a useful manual for such activities."—*N. Y. World-Telegram.*

$1.75

BOYS AND GIRLS AT WORSHIP
By MARIE COLE POWELL

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Workers Housed In Flimsy Units

Pittsburgh Association Helps a Soldier —Dr. Voss, Minister of Large Downtown Evangelical Church, Dies

(Correspondence from Pittsburgh)

PITTSBURGH, Dec. 26.—Housing for Pittsburgh's Negroes is still one of our very worst problems. "Livable" vacant houses or apartments are simply not available. Hundreds of war workers and soldiers' families are forced to live in dwellings that are extremely unsanitary or dangerous. Some are crowded in dark basement rooms. Others live in dwellings that offer less protection from the elements than tents. The story would be very grim indeed if it were not for the occasional ingenious solution which proves that human resourcefulness is still possible. Here is such an instance, related to me by Wilson Borland, secretary of the Pittsburgh Housing Association.

This citizens' housing organization found a Negro soldier's family living in a half-paid-for home that was then in unusable condition but that could be patched. A baby was expected soon. Even if the dwelling lacked amenities it had ground around it for garden and play, and the payments were less than rent would have been. The association interested the Red Cross in the family's difficulties. The Red Cross, in turn, described the situation to the soldier's commanding officer. As a result the soldier was granted a two-week emergency furlough. The Red Cross furnished money sufficient for minimum repair materials, and the association supervised the work.

* * *

Completes Work On House

To finish the story as Mr. Borland told it, the soldier worked night and day, bracing a leaning rear wall, wedging supporting members under a sagging bedroom floor, recovering an outside wall, weatherproofing the inner walls of the children's bedroom, installing a second-hand sink, digging trenches for waterline and drains, even digging a new privy pit. When Private W—— went back to his duty, he was able to leave his family in a usable house—not, of course, a streamlined, modern home with all the "gadgets," but one that was at least dry and weatherproof, free from safety hazards to his children, and containing an inside sink with pure running water.

* * *

Dean of Pittsburgh Pastors Dies

Dr. Carl August Voss, 67, died just before Christmas. For 38 years he had been minister of the Smithfield Evangelical Protestant Church, the oldest Protestant church in the city. Resisting the tendency to move to the suburbs, Dr. Voss kept his church in the downtown area and left it with 2,000 members, four times as many as when he became its minister in 1905. Under his leadership the church built a large church building and dedicated it free of debt. It also affiliated with the Congregational churches. Dr. Voss was active in civic affairs, being a founder of the Mothers' Pension League of Pennsylvania. The church has only recently called Theodore F. Storker as assistant minister.

* * *

Kingsley House Passes Fiftieth Year

Kingsley House, a social settlement located in the "Larimer district," celebrated its 50th anniversary on Nov. 28. The city's social elite mingled with crowds of people from the neighborhood to study the classes in action and the exhibits of creative groups at work and play. In the gymnasium we heard addresses celebrating the distinguished service rendered by this institution. Like all other institutions, it was largely the lengthened shadow of a man, Charles Cooper, who died ten years ago. Starting in our famous (or infamous) "Hill district," it later moved to the East End and was rebuilt on modern lines. It now serves an area inhabited mostly by Italians. Today Kingsley House is in charge of Dr. Cooper's capable wife, with John C. Weaver as head worker.

* * *

Type of Service Is Changing

Pittsburgh has several excellent houses. The kind of service they render has changed with the changing needs of the population and of ideas of what settlement houses should do. Since this correspondent once lived for a summer in Toynbee Hall, London, and has often returned there, it has been a matter of interest to note that this change has occurred there also. Our Woods Run Settlement has for 40 years rendered magnificent work in the most difficult part of the city. Soho House, Brashear Settlement and the Heinz Settlement, as well as the Manchester House for Boys, have for years done notable work, and there are others. Lilian Home, a summer camp, is maintained by Kingsley House.

* * *

Rabbi Lists Eight Most Reviewable Books

Readers of The Christian Century have shown interest in the books selected by Rabbi Solomon Freehof of our Free Synagogue for review before his Wednesday morning audience. Even though his lecture-reviews are given at ten o'clock on a workday morning, an average of 1,500 people, mostly women, attend. His current list is divided into two groups. On "Our World Task" he is reviewing *So Little Time* by John P. Marquand because it deals with the family in wartime; *A Tree Grows in Brooklyn* by Betty Smith because it carries the hope of the new beginning which is always possible; *United States Foreign Policy* by Walter Lippmann because it best describes the rabbi's idea of how we should mobilize for peace; *The Apostle* by Sholem Asch because it is concerned with the problem of converting a world. Other reviews deal with what Rabbi Freehof calls "Our American Types."

* * *

And So Forth

Our Catholic neighbors are making much of the fact that the Roman Catholic Church came to Pittsburgh a century ago. The vast hordes of immigrants who came here to work in our mills have made this church powerful. Of late years we seem to detect an effort to make converts.

Large union meetings for prayer will be held on New Year's Day.

JOHN RAY EWERS.

TVA Anniversary Reveals Growth

Tenth Year of Great Public Project is Celebrated—Georgia Governor Reforms 'Barbaric' Prisons

(Correspondence from Tennessee)

NASHVILLE, Dec. 29.—TVA recently celebrated its 10th anniversary. It now has 13 dams, a productive capacity of 9,000,000 kilowatt-hours, and 128 municipal and cooperative distributors. The area is receiving nine times as much electricity as ten years ago, but this is costing the consumer just a little over one-half what electricity cost then. Moreover, TVA is developing a half-dozen mineral resources needed in the war effort. Three-fourths of its kilowatt-hours go to war defense plants. Its phosphate program has fertilized hundreds of thousands of acres. The production of food in the area has increased by from 50 to 60 per cent. Freight traffic on the Tennessee river has already greatly increased and will be multiplied several-fold when the great Kentucky dam is completed within the next few months. Both the TVA and its distributing cooperatives and municipalities show handsome surpluses over and above all charges and taxes and the amortization of costs.

* * *

Georgia Governor Reforms Prisons

Georgia's young Governor Arnall may not be a radical reformer, but he is cleaning up some things inherited from "Red Gallus" Talmadge's administration. The state prison at Tanall has been reformed by throwing out the state commission that controlled it and appointing an efficient man, by installing machinery and calling in hundreds of prisoners from Georgia's 4,000 in county chain gangs. The most drastic punishments have been eliminated. The governor accomplished all this after having Warden Lawes of Sing Sing and Ex-Congressman Maury Maverick investigate the prison. Their report condemned conditions there as barbaric.

* * *

Educator is Ousted Under Mysterious Circumstances

W. J. Hale, president of the state teachers' college for Negroes in Tennessee, has been compelled to resign following a special reaudit ordered by the state board of education. In his 32 years of administration he built the school up to an institution with $3,000,000 worth of buildings and equipment, 1,000 to 1,200 students and a highly competent faculty. The reaudit following the annual audit required months and is surrounded with mystery. A small deficit was found in the comptroller's account and he was dismissed, only to be reemployed afterwards as a means of clearing his name. A small error was found in Dr. Hale's accounts but no charge of peculation was made. However, he resigned under pressure. He was immediately offered a salary equal to that he had been paid as head of the college to continue in educational work for Negroes of the state. This he refused and went to Mexico to visit his daughter. The Negro leaders of the com-

munity and many white educators deplore the situation. There is a rumor that Dr. Hale had not properly managed the Negro vote under the present administration.

* * *

Ask That Negroes Be Called 'Mr.'

The Presbyterian synod of South Carolina passed a resolution asking that the courtesy titles of Mr. and Mrs. be used by whites in dealing with educated colored people. It also urged the reading of books and the use of texts in the public schools giving the scientific viewpoint on racial superiority as a means of combating racial prejudices. The synod believes that education alone will disprove superstitious prejudices regarding the colored people.

* * *

Protests Stop Negro School Building

Churches of Christ, for which Nashville is the chief center, have built more new churches there in the past generation than all other denominations together. They now have 42 churches in the city and its environs. Their Lipscomb College has been torn asunder recently by internal differences. A considerable number of the faculty and the board resigned and both the students and the alumni have protested what they called the dictatorial methods of the old board. A new president has been elected who apparently enjoys the confidence of both factions. The main benefactor of enterprises of this anti-organ, anti-missionary-society but evangelistic denomination is A. M. Burton, the wealthy head of one of Nashville's leading insurance societies. He has not only made the Central Church one of the most useful in the city but helped in building social welfare institutions for working girls, orphans and the aged. His latest effort was to establish a training school for Negroes miles out of the city where farm work could be made a means of livelihood for the students and of supporting the institution itself. The white people of the community protested the founding of a Negro school in their vicinity, and the donor dropped the enterprise.

* * *

Methodist Welfare Program Alternative to Unions?

The Methodist Board of Publication has established in its 13 center and branch houses throughout the nation free medical, hospital and surgical insurance for its 1,200 employees. Its southern branches are non-union and anti-union, while the New York and Cincinnati publishing centers are pro-union. The welfare program is probably intended as an alternative to unions. The American Federation of Labor now has 1,700,000 members in the south, about 300,000 of whom are colored. This is an increase by about six times of their membership ten years ago.

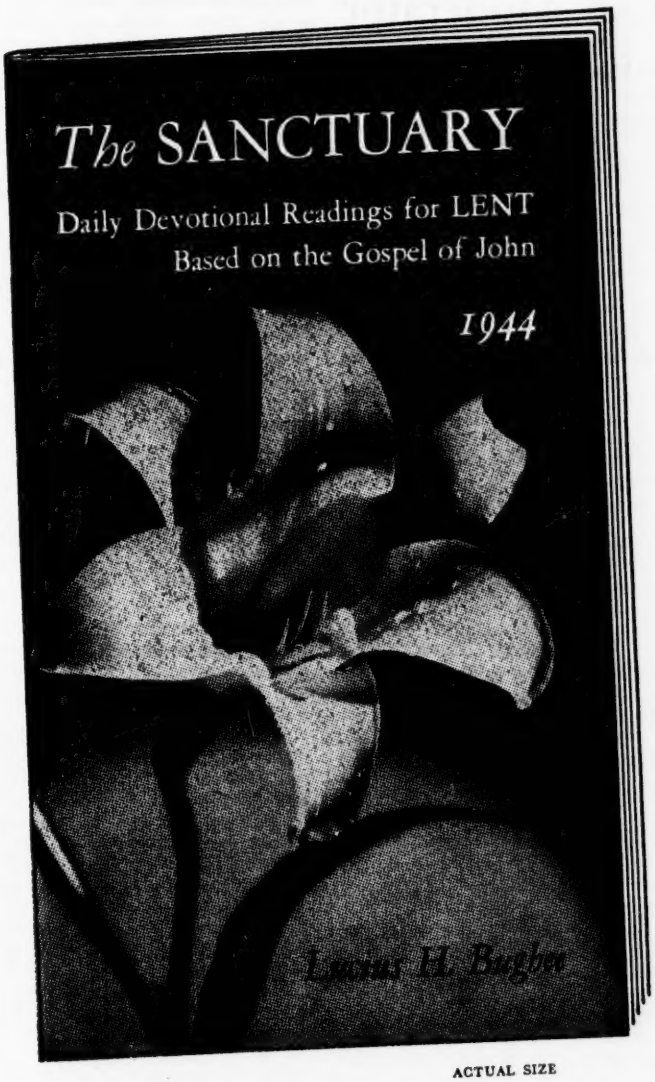
* * *

And So Forth

The ruling by the supreme court of South Carolina that while the unification of Methodism was legal and binding, yet the new church has no right to deny any group the use of the name "Methodist Church South," is resulting in a number of efforts here and there over the south to call out the "wee-frees" to re-establish a Methodist Church South.

ALVA W. TAYLOR.

One-Half Million People Used the 1943 Issue



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PRICES SLIGHTLY HIGHER IN CANADA

Scots Choose an Irish Moderator

Hagan to Head the General Assembly—Attribute Famine in India to the Failure of Bengal Government

(Correspondence from Scotland)

EDINBURGH, Nov. 30.—For the second time only in its history the Church of Scotland is to have an Irishman as moderator of its General Assembly. The new moderator-designate is E. J. Hagan, of Warrender Church, Edinburgh. Dr. Hagan was born in Belfast and is an honor graduate of Queen's University in that city. He was also a distinguished theological student of New College, Edinburgh. His career has been varied—pastorships in two village parishes and in two city charges, a period as army chaplain during the First World War (when he was awarded the O.B.E. decoration), the convenership of the church's colonial and continental committee, which brought him into close personal touch with most of the leading personalities in the Reformed churches of Europe, and, at present, secretary of the commission on the interpretation of God's will in the present crisis, of which Prof. John Baillie is convener. Dr. Hagan has the Irish gift of eloquence and the Irish gift of humor. But behind the eloquence and the humor are a well stored mind and an unusual power of orderly and clear statement. He will be a very popular moderator in Scotland itself, and his many links with the churches in Europe will be invaluable.

* * *

Celebrate Foreign Achievements

As I write the churches in Scotland are engaged in their united annual "week of witness" to the world mission of the church. This effort grew out of the practice of observing the Sunday nearest St. Andrew's Day as a special foreign mission Sunday. Of recent years it has extended over a full week, and endeavor is made in a great variety of ways to present the world mission of the church to all classes in the church and in the community. Special services were held in churches of all denominations last Sunday. In a number of towns a meeting is being held in some central place each night, some of these meetings taking the form of "brain trusts." There are numerous film displays illustrating the foreign work of the church, and special visits are being paid to schools in the same interest. One of the more interesting recent developments is the opportunity being given in a large number of works and factories to address the workers during their lunch hour. What the result of all this activity may be it is hard to estimate, but at least the voice of the church is being heard.

* * *

Indians Responsible for Bengal Famine

In commercial, educational and missionary ways Scotland has always had a very close link with India, and particularly with Bengal. The jute grown on Bengal plains is processed in the factories at Dundee. The great college founded in Calcutta by Alexander Duff is one of India's finest educational institutions. We have also many missionaries working among poor villagers in the plains. There has naturally been great consternation in this country at the news of the famine which has cost so many lives. The causes of the distress are manifold—the cutting off of the usual supplies of rice from Burma, the lack of shipping to replace these with grain from elsewhere, and the inflation of money. All this has caused prices to soar to an amazing height. It was good to learn that the new viceroy, Lord Wavell, had taken matters in hand, and was coping energetically with the situation. The British army in India is lending its aid in distributing food which has now arrived among the remote villages. One great difficulty, of course, has been the political situation. The Indian government authorities in the province of Bengal have practically complete control of the internal administration, and have failed to meet the crisis. The central government was at first loath to interfere, owing to Indian sensitiveness in the matter of self-government, and the delay in its doing so apparently let matters get out of hand.

* * *

British Soldiers Aid Farmers

One very pleasing report has come from a Scottish missionary working among the poorest villagers of the Madras district. He heard about a year ago that a unit of British soldiers was to be encamped beside the village where he lived. He had grave misgivings as to the effect the soldiers' life and conduct might have on his simple village flock, who had so far seen no white man except the missionary. He soon found that he need have had no fears. True, the attendance in the village schools fell off. The reason was that the boys could not be got away from the camp, because the soldiers, seeing their lean, underfed look, shared with them their rations to such an extent that the C.O. had to interfere. When Christmas came the soldiers gave a great entertainment to the village. Later they joined in the annual Boy Scout camp, having joint sports and campfire entertainment. By autumn food conditions had got so bad that the missionary felt compelled to provide a midday meal for all the boys attending his day school, and was having extreme difficulty in finding the money for this purpose. He had not mentioned this matter to the soldiers, yet on the Sunday before they left they handed over a sum sufficient to feed 80 boys for a month.

* * *

Electrical Industry Holds Religious Service

An interesting and unique religious service has been arranged to take place on Dec. 12. On that date Dr. James Black will, by special request, conduct a special service at St. George's (West) Church, Edinburgh, for the Scottish electrical industry. This is the first time, at least in this country, that a sacred service has been arranged for a whole industry. In the handbill advertising it the promoters state that their aim is to give an opportunity, in the midst of the war struggle in which all are engaged, "to come together and readjust or focus thoughts on the motives of our work."

GEORGE CARSTAIRS.

Oglethorpe Loses Second Founder

Thornwell Jacobs, Colorful Figure in Educational World, Revived School Closed Since Civil War

(Correspondence from Georgia)

MACON, Jan. 1.—The removal of Thornwell Jacobs as president of Oglethorpe University, Atlanta, marks the passing from the world of education of one of its most colorful figures. An ordained Presbyterian minister, Dr. Jacobs served several years in the pastorate before assuming the presidency of Oglethorpe in 1915. In that year he resurrected in Atlanta the school which had been dead since its demise at Milledgeville during the War between the States. According to his own statement, he refounded the college "without invitation, save from within, and without authorization, save from above." Starting with $1,000 in cash, he built up an institution whose physical assets are now valued at $2,000,000, although it has never been accredited by responsible scholastic agencies.

Dr. Jacobs had a genius for publicity. One of his principal stunts was the awarding of honorary degrees to the nation's illustrious men, the list including such celebrities as Woodrow Wilson, Franklin D. Roosevelt, Bernard Baruch and William Randolph Hearst. An ingenious idea which helped to keep the institution in the headlines was the attempt to remove General Oglethorpe's body from England to the campus of the university. The scheme encountered vigorous opposition from diplomatic and church sources, and provoked a storm of protest on both sides of the Atlantic. But it made the world Oglethorpe University-conscious.

* * *

Governor Supports Soldiers' Voting Privileges

Gov. Ellis Arnall has decided to ask for a special session of the general assembly this month to revise the state's election laws to permit absentee voting by men and women of the armed forces. The governor is determined to afford the thousands of Georgians serving overseas opportunity to participate in next year's momentous elections. Since the present state law exempts Georgians in the armed forces from the payment of the poll tax during the period of their service, the only revision in this connection will be the elimination of liability for poll taxes in arrears. The requirement that a voter must register in person will have to be changed to permit registration by mail, particularly since the recent constitutional amendment extending the franchise to teen-age voters has established the eligibility of thousands of Georgia soldiers and sailors who have never had a chance to register.

* * *

Baptists Conduct Broadcasts

Dr. S. F. Lowe of Atlanta, chairman of the radio committee of the Southern Baptist Convention, has announced the program of "The Baptist Hour" for 1944. The south-wide broadcasts, originating from Atlanta's powerful station WSB, will be on

the air each Sunday morning, January through March, at 8:30 e.w.t. This will be 7:30 c.w.t. for the majority of the Southern Baptist constituency. Thirteen of the denomination's outstanding leaders are scheduled to deliver addresses on the general theme, "Religious Foundations for Tomorrow's World." At present 29 southern stations are included in the hookup.

* * *

Negro Teachers Demand Salary Equalization

Encouraged by the decision of the U. S. Supreme Court that schoolteachers whose qualifications are equal must be paid the same salaries regardless of race, Florida's Negro teachers have become active in appealing salary cases to the courts. One of the ways being used in the state to evade the decision is the so-called "rating system," which permits school boards to classify teachers not only on the basis of education and experience, but also according to such vague qualifications as adaptability, cultural background, merit, responsibility, type of work done and its value. According to the *Tampa Times*, a member of the Marion county school board has admitted that the rating system is designed as a method of evading federal suits, and that it deliberately holds down Negro salaries. It seems that as soon as the educated Negroes surmount one barrier another is raised against them.

* * *

Court Invalidates Note as 'Mass Psychosis' Product

Two news releases coming from Florida during December should be published together. The first announces the discovery of oil in the Everglades area, and predicts that Miami and south Florida are destined to experience an oil boom comparable to the real estate boom of 1925-26. The other reports a decision of the state supreme court, which declined to order payment of a $3,000 note a speculator gave for two Miami lots in 1925. The court's opinion, written by Justice Glenn Terrell, says the note emanated from a fantastic period which, viewed in perspective, appears to have been "a case of mass psychosis," in which "lawyers, teachers, preachers, spinsters, morons and the rest fell for the lure and got stung in the same fashion."

* * *

Chaplains Hold Conference

More than 100 army and navy chaplains, attending a one-day conference at Columbia Theological Seminary, Atlanta, were told that it is their responsibility to see that members of the armed forces have superior religious advantages, spiritual guidance and friendly counsel while they are fighting the war. Sponsored by the Federal Council of Churches, the conference was designed to promote fellowship among the chaplains and to provide opportunity for an exchange of ideas. Chaplain R. E. Connely, of Camp Croft, S. C., related how Americans, fighting against withering machine-gun fire on the beach at Munda, prayed unashamedly with parched lips for water; and how a shell from a barrage by American forces buried itself in the ground and exploded, causing the shell crater to be filled with fresh water almost immediately. "The boy's prayers had become answered," the chaplain said.

J. MAURICE TRIMMER.

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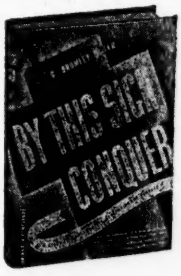

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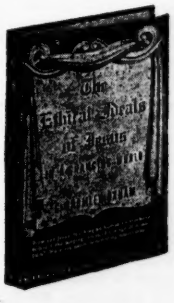

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Fosdick Fears Church is Blind

Declares Others May Take Over Ethical Thunder of Christ—British War Relief Returns Half of Allotment

(Correspondence from New York)

NEW YORK, Dec. 31.—In his Christmas Sunday sermon, Harry Emerson Fosdick of Riverside Church declared: "I am not afraid of atheism. . . . What most I fear for Christianity today is that others will steal its ethical thunder, that in an apocalyptic generation when great things are afoot, when Christ is waiting to come again and a new world order cries out in travail to be born, even the communists will see it, by whatever name they call it, and plain men everywhere, unable to endure for themselves and their children the hell of this world's present evil, will see it, while organized Christianity, once more blind to its great occasions, will play a negative part and let others steal its game. That is the worst thing that could happen to Christianity now. Against all the lethargy of tiredness and the lure of custom and 'normalcy,' let the church proclaim its historic message, that the future belongs to Christ."

* * *

Churches Join in Protestant Educational Plan for City

The Protestant Council of New York city is moving to its new headquarters at 19 W. 44th street. Eugene Carder, the executive secretary, has been at work since September clearing the way for the first major step in the development of a city-wide strategy. This is now launched as the division of Christian education of the council. Walter M. Howlett is its director. For 20 years secretary of religious education of the Greater New York federation of churches, he has been officially connected with daily vacation Bible schools and with Protestant and interfaith work for released time religious education. All these interests are combined in the new organization, which has called Mrs. Imogene McPherson as educational director. Each of the church federations of the city will continue to have full responsibility for religious education in its area. Robert L. Diffenbacher, Presbyterian minister, becomes assistant to Dr. Carder.

* * *

Reform Synagogues Hold Maccabean Rally

Reformed Jewish synagogues of the city combined at Temple Emanu-El last Sunday afternoon to celebrate the Maccabean festival which comes in Hanukkah Week. The rally, conducted with the cooperation of the Jewish War Veterans of the United States, was also in honor of the thousands of members of the 32 Reform synagogues in metropolitan New York who are in the armed forces here and overseas. Justice Meier Steinbrink of the supreme court, Brooklyn, drew a parallel between what is happening in the world today and what happened 2,100 years ago. He said: "The arch enemy of mankind [Hitler], like Antiochus of old, is imbued with the demoniac desire of exterminating true religion, all worship of God, Judaism as well as Christianity. . . . In place of the divine and immutable Ten Commandments, the modern Antiochus has drawn up a new code, primitive and barbaric. . . . The gospel of love, yes, the Sermon on the Mount, the basis of the two Testaments and of Western civilization, is replaced with the doctrine of hate and force."

* * *

British War Relief Returns Half of Allotment

British War Relief announced last week that they expect to use only about half of their allotment of $5,700,000 for this budget year. The balance, barring "unforeseen emergencies," will be returned to the National War Fund for use by other foreign and domestic beneficiaries. Clark H. Minor, president of the society, said: "Since the grim days of the blitz over Britain the urgency of many relief projects has lessened. It is our policy not to ask fellow Americans for a single cent in excess of what can be rigidly justified for emergency relief expenditures. We have retrenched wherever possible." Mr. Minor also pointed out that since the crisis in England is past, the British government is taking over some of the projects which were started by the relief agency in America.

* * *

Worship and Health Pamphlet Published

A new pamphlet entitled *Worship and Health*, written by Howard Chandler Robbins, acting rector of St. John's Episcopal Church, Washington, D. C., has just been issued by the Federal Council of Churches. Jointly published by the commission on religion and health and the commission on worship, the pamphlet is the first Federal Council publication to bring to public attention the close relationship between worship and health.

* * *

And So Forth

R. Huntington Woodman, 82, who was organist of the First Presbyterian Church of Brooklyn for 61 years and the author of over 200 songs, cantatas, anthems and other musical pieces, died here last Thursday.

Arthur Penrhyn Stanley Hyde, a retired army colonel, lately pastor of Holyrood Episcopal Church in the Bronx, passed away Monday. While in West Point Rector Hyde was a roommate of General MacArthur.

The Salvation Army announces this week that Commissioner Ernest I. Pugmire has become the commander of the Salvation Army in the United States. He succeeds Edward J. Parker, retired.

Donald B. Cloward is the newly elected executive secretary of the Council on Christian Social Progress of the Northern Baptist Convention. Dr. Cloward resigned the pastorate of the First Baptist Church, Auburn, N. Y., to become the first executive secretary of this council.

J. HENRY CARPENTER.

Wyker Leaves the Rural Ministry

James D. Wyker, widely known as the successful minister of the rural North Jackson Federated Church in Ohio, has resigned to become the educational director of the Logan county farm bureau.

Urges Outlawry Of Anti-Semitism

Rabbi Goldstein Attacks Intolerance in Boston—Maine Council of Churches Celebrates Fifth Anniversary

(Correspondence from New England)

PROVIDENCE, R. I., Dec. 24.—Anti-Semitism should be outlawed all over the world by those who fear the periodic recurrence of war, declared Rabbi Israel Goldstein of New York, president of the Synagogue Council of America. He spoke in Boston, where there had recently been several outbreaks against Jews. "Anti-Semitism has been kept alive in Europe," Rabbi Goldstein said, "because it has had a functional value for reactionary politicians. The problem of racial and religious minorities in American life is the touchstone of the character of our democracy. While interfaith relations are more amicable here than in most European countries, there are widespread endemic prejudices against Negroes, Catholics and Jews which express themselves in political, economic and social terms." Addressing another meeting, Dr. Goldstein called for a declaration on the future of Palestine, stating that Jewish emigration there "must be regulated by Jewish need and not by artificial restrictions." In addition to those in Russia, 3,000,000 Jews may survive in Europe and 1,000,000 of these may desire to go to Palestine.

* * *

Strong Support Given to Juvenile Court in R. I.

Several prominent organizations and individuals in Rhode Island have recently added their support to the demand for a full-time juvenile court in this state. Pasquale J. Capuano, attendance officer for Providence schools, said that of 774 children arrested in the city last year only 174 were brought to court, and many cases were left undealt with. He declared that a full-time court is "the one force that can compel parents to assume their responsibilities." Edward M. McEntee, assistant U. S. attorney, said: "I cannot for the life of me see how any judge, however capable, can administer one kind of law throughout the week, and on Saturday morning sit down and preside over children's cases, which require another basis of administration entirely."

* * *

Wartime Welfare Groups Give Increasing Aid

Welfare agencies, now organized on a wartime basis, are finding increased need for their services. The chief problems now seem to center around wives and other relatives coming here with insufficient funds and directions. The home service department handled more than 25,000 requests last year and sent 49 young wives back home. The other work of the Red Cross was as important, including rescuing children and mothers in the extreme heat or cold. More than 4,000 appeals were handled and 1,400 interviews given. The Travelers' Aid handled 4,737 requests for assistance in 1941 and an estimated 50,000 in 1943. In 1941 shelter was sought for 375, and in 1943 for 6,300. The problem grows greater as more and more service men come into the area.

* * *

Maine Council Active In Many Fields

The Maine council of churches, which was five years old on Oct. 31, is now located at 97A Exchange St., Portland 3. The anniversary was celebrated by a "Christian Unity Sunday." Miss Marion L. Ulmer, office secretary for many years, is now the executive secretary. She directs a wide variety of activities More than 3,000 attended the sessions of the Christian Mission on World Order in November at Portland and Bangor.

* * *

And So Forth

Frederick M. Meek of Bangor resigned in the fall as president of the council, since he was accepting a call to the Plymouth Congregational Church, Des Moines.

Orville O. Lozier, for a number of years minister of the Riverpoint Congregational Church, West Warwick, R. I., becomes in February assistant superintendent of the Maine Congregational Christian Conference.

RICHARD K. MORTON.

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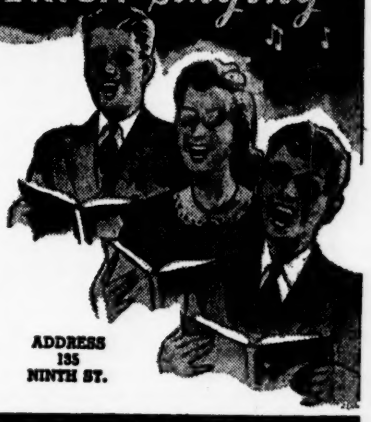

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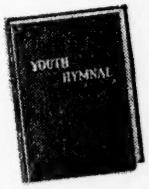

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Says Pope Will Be Kidnaped

Catholic Editor Expects Hitler Will Follow Example of Napoleon—Huge Sum Raised in Community Drive

(Correspondence from Chicago)

CHICAGO, Jan. 3.—Hitler will kidnap the pope, said Michael Williams, editor of the Roman Catholic magazine *Commonweal*, at the seventh annual Hanukkah breakfast held here last week under the auspices of the Chicago women's division of the American Jewish Congress. Declaring that he had predicted soon after Hitler's rise to power that his anti-Semitism would become anti-Catholic and anti-Christian, Williams maintained that before the fall of Rome German troops would seize the pope and carry him into Germany just as Napoleon seized Pius VII. He added that reactionary and isolationist forces in America would not hesitate to use anti-Semitism in times of national crisis to gain their ends. This modern paganism, he insisted, is rising everywhere, "even in America."

* * *

Jewish-Christian Seminar Meets

About 100 Jewish and Protestant leaders spent Dec. 27 as the guests of Temple Sholom here in a seminar led by Jacob Marcus of Hebrew Union College, Cincinnati. Dr. Marcus discussed the life and times of Jesus and Jewish-Christian relations throughout the ages. Luther Adams of the federated theological faculty of the University of Chicago spoke at the luncheon hour. The guests enjoyed a leisurely trip through the imposing lake shore synagogue and its three-story educational building. The seminar was the outcome of the council for social action organized by the Lakeview Kiwanis club some years ago. This organization, which from the start has been an interfaith fellowship, has projected two more seminars to follow this one, one devoted to Catholic culture and contributions and one to Protestant. Rabbi Binstock of Temple Sholom as host and Dr. Marcus as seminar leader set a high mark for the coming conferences.

* * *

Biggest Drive Nets Huge Sum

Elmer T. Stevens, director of the community and war fund campaign, said the $11,822,508 raised in the campaign which closed Dec. 22 is "the largest sum ever raised in the city." While this was only 92 per cent of the announced goal it was believed that the momentum of the campaign and belated reports would carry the fund on the rest of the way. The fact that a vast amount was in cash will make it possible too to reduce the enormous reserve set up for shrinkage.

* * *

And So Forth

The need for federal aid after the war will be greater than ever in view of the rehabilitation program which must follow, W. C. Handlin, president of the Illinois Education Association, told the 90th convention of that body here last week. It must be federal aid with federal control, he said. He expected the school district and township as an educational unit to disappear, he told the educators, with the county probably the basic unit.

Personal service in wartime has changed, but in surprising ways, the unusually able work of the Chicago Y.M.C.A. hotel in this field would indicate. The number of loans in 1943 was one and a half times as many as in 1940. Applications for jobs were only half as many. Runaway boys and girls were two and a half times as many.

CHARLES LESLIE VENABLE.

Matthews Goes To Vancouver

Basil Matthews, author of many mission study books and professor of Christian world relations in Boston University school of theology, has accepted a position at Union College, Vancouver, B. C.

Methodist Social Service Secretary Resigns

Rev. Charles C. Webber, secretary of the Methodist Federation for Social Service, has resigned. He will become an official of a labor union.

Peruvian Senators Condemn Acts Against Protestants

Worldover Press reports from Lima that 16 members of the Peruvian senate have appealed to the government to halt the persecution of Protestant missionaries, clergymen and educators. They point out the discrepancy between Peru's signature to the Atlantic Charter and the denial of religious freedom inside Peru. Police interference with Protestant meetings is declared to have been a violation of the Peruvian constitution.

San Francisco Area Has Interrace Churches

The edifice formerly occupied by the United Japanese Presbyterian Church in San Francisco is now the San Francisco Interracial Church. Rev. Manly Johnson, Negro, preached the dedicatory sermon. He will serve with Rev. A. G. Fisk of San Francisco State College as co-pastor. Another interracial church has been organized by Congregationalists at South Berkeley on a community basis.

Hymns Now Form Part Of 'K' Rations

Wrapped around the K-rations sent to all war fronts, the war department has just ordered that there shall be a folder containing 12 hymns. What are the hymns that the army thinks might help a soldier huddling in a slit-trench? "God will take care of you"; "Faith of our fathers"; "America the Beautiful"; "Sweet hour of prayer"; "Little Brown Church"; "Abide with me"; "All the world shall come to serve Thee"; "I would be true"; "Battle Hymn of the Republic"; "God bless America"; "Day is dying in the west"; "Come Thou Almighty King" and "O God our help in ages past."

Colgate-Rochester Elects Poteat President

Edwin McNeill Poteat, minister of the Euclid Avenue Baptist Church, Cleveland, was elected to the presidency of Colgate-Rochester Divinity School, Rochester, N. Y., on Dec. 17. He submitted his resignation to his congregation on Dec. 19 and will assume his new duties on Feb. 1, 1944. Dr. Poteat was a missionary in China 1917-29, serving under the mission board of the Southern Baptist Convention. Then he was minister of the Pullen Memorial Baptist Church, Raleigh, N. C., until 1937, when he went to Cleveland. He has been a member of the executive committee of the Federal Council of Churches and is now a member of the executive committee of the Fellowship of Reconciliation. He is the author of ten books, the latest of which is *The Four Freedoms and God*, 1943.

Church-Related Colleges Lose Third of Students

The national conference of church-related colleges has just issued a report showing that these schools lost 29.2 per cent of their students in 1943. This followed a loss of 7.9 per cent in 1942. At the beginning of the year there were 549 four-year colleges and 221 junior colleges with church relationships.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children

The Man from Music Mountain (Rep.) *Western.* Famous radio cowboy returns to old home, solves cattlemen-sheepmen feud. Well photographed mountain scenery, cowboy songs, fine riding, excitement, Roy Rogers and "Trigger"—which means a typical, *good-of-its-kind western.* M, Y, C

Moonlight in Vermont (Univ.) *Comedy.* Farm girl goes to dramatic school in big city, is patronized but ends up charming everybody. Characterizations more caricature than anything else, and story is naive to point of ridiculous. *Stilted, but pleasant.* M, Y, C

Riding High (Par.) Dorothy Lamour, Victor Moore, Dick Powell. *Comedy* at elaborate Arizona resort during rodeo festival, with swing music, slapstick "acts," vague plot about a counterfeiter and an honest gold mine. Some unethical situations, others bordering on risqué; whole is too long for content, silly and overdone. *Mainly a waste of time.* M, Y

She's for Me (Univ.) *Comedy* with "music." All about mistaken identity as law partners seek favor with the boss' daughter, with night club singer as the heroine. *Futile.* M, Y

So's Your Uncle (Univ.) *Comedy.* Playwright disguises self as own uncle to win favor of wealthy sponsor, must alternate in own guise to impress her niece. Far-fetched, "assembly line" farce that does succeed in being spontaneously *funny* where far more pretentious efforts—*viz.*, "Riding High"—fail. M, Y, C

Tartu (British film) Robert Donat, Valerie Hobson. *Melodrama* on spy theme, its hero a British agent posing in Czechoslovakia as Rumanian fop serving nazis as munitions inspector. Good suspense and characterization in first part, but things get out of hand and finale is just too much to take outside a comic-strip adventure. Rousing, unconvincing melodrama. M, Y

BEST CURRENT FILMS

For Family: Happy Land, Hit the Ice, The Human Comedy, In Which We Serve, Lassie Come Home, My Friend Flicka, Report from the Aleutians, Saludos Amigos, The Silent Village, Spitfire, This Is the Army, Thousands Cheer.

For Mature Audience: Action in the North Atlantic, Claudia, The Constant Nymph, Corvette K-224, Desert Victory, Guadalcanal Diary, Holy Matrimony, Mission to Moscow, The Ox-Bow Incident, Sahara, Watch on the Rhine, The Young Mr. Pitt. 1-12-44

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God's Dreams

DREAMS are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
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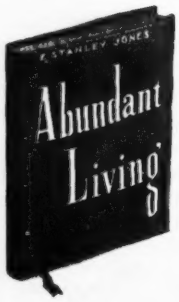

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